

TEACH YOURSELF BOOKS

TEACH  
YOURSELF  
BOOKS

TEACH YOURSELF BOOKS

# ARABIC

ARABIC

# ARABIC

A. S. TRITTON



"You really can teach yourself Arabic from this little book. It is well printed, very cheap, pocket size and just over 300 pages. I am aware, from an experience of a number of years in teaching languages of this group, that Dr. Tritton's method of attack is sound and productive of good results."

*Professor Norman Snaith*

ISBN 0 340 05771 8



WE DO NOT PRETEND that the would-be student of Arabic is confronted by an easy task, but we do insist that for this volume we have secured the services of an Oriental scholar who has spent a lifetime teaching this language, and who has prepared a real self-tutor for the Teach Yourself language students. With diligence and application the intelligent scholar can master this book and if that is you then you can

Teach Yourself  
ARABIC

13s 0d  
(65p)  
NET IN UK



TEACH YOURSELF BOOKS

ARABIC

## Some other Teach Yourself Language Books

Afrikaans  
 Colloquial Arabic  
 Bengali  
 Chinese  
 Cantonese  
 Comparative Linguistics  
 Czech  
 Danish  
 Dutch  
 English for Swahili-Speaking People  
 English Grammar  
 Good English  
 Esperanto  
 Finnish  
 French  
 Everyday French  
 A First French  
 French Grammar  
 French Reader  
 German  
 A First German  
 German Grammar  
 More German  
 German Reader  
 Greek  
 Modern Greek  
 New Testament Greek  
 Hebrew  
 Icelandic  
 Indonesian  
 Irish  
 Italian  
 Japanese  
 Latin  
 Latvian  
 Learn a Language  
 Malay  
 Maltese  
 Norwegian  
 Old English  
 Modern Persian  
 Polish  
 Portuguese  
 Russian  
 Russian Through Reading  
 Samoan  
 Serbo-Croat  
 Spanish  
 Everyday Spanish  
 Swahili  
 Swedish  
 Turkish  
 Urdu  
 Welsh  
 Yoruba

## TEACH YOURSELF BOOKS

# ARABIC

A. S. TRITTON, D.Litt.  
*Professor Emeritus of Arabic, School of Oriental and African Studies,  
 University of London.*



**TEACH YOURSELF BOOKS**

ST. PAUL'S HOUSE WARWICK LANE LONDON E.C.4

*First printed 1943*  
*This impression 1970*

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording, or any information storage and retrieval system, without permission in writing from the publisher.

ISBN 0 340 05771 8

*Printed in Great Britain for The English Universities Press, Limited*  
*by Stephen Austin and Sons, Ltd., Hertford*

## INTRODUCTION

Arabic is a Semitic language and so different from those usually studied in Europe; this is perhaps the main difficulty, there are none of the familiar landmarks. The verbs 'have' and 'be' do not exist; when 'be' is indispensable, 'become' is used as a substitute and it does not take the same case after it as it does before it. The verb has no tenses, only two forms indicating completed and incomplete action. Normally the 'finished' form is used to describe past events but it is also used to express wishes and prayers where the action is only ideally finished. To make up for this poverty the verb is developed in other ways, thus 'be good', 'do well', 'approve' are all expressed by modifications of the same verb.

Most words are derived from roots which consist of three consonants called radicals; it is obvious that these roots are not words. The addition of vowels, prefixes, suffixes to the root makes words. In this way some seventy word patterns are made, each with its own meaning. In English 'man', 'ran', 'fat' are all of the same pattern, a short vowel between two consonants but one is a noun, one a verb, and one an adjective; this is impossible in Arabic. As there are so few word patterns the language sounds rather monotonous; a poem must have the same rhyme throughout and it is common to find nearly one hundred lines with a complicated rhyme like *aymuhaz*.

An illustration will make the next point clear. *KaTaBa* has a vowel between the first and the second radical, *yaKTuBu* has not. The beginner, especially in trying to hear the language, finds it hard to believe that the syllable *yak*, which ends in *k*, has anything to do with words which begin with *k*.

The Arab grammarians used the root *fʿl*, a real root, with its derivatives, as the type of all words; they called *karibu* the *faʿSilu* of *kib* not the active participle and *makribu* the *mafʿulu* instead of the passive participle.

*makiḥ* and *makiḥ* are the *maḥḥ* of *h* and *h* respectively; we should call them nouns of place. In *makiḥ* the *w* of the root has combined with the short vowel to form a long one.

They recognized only three parts of speech, noun, verb, and particle. This classification is useful because, (1) it is not often needful to distinguish the noun from the adjective, what is true of the first is usually true of the second; and (2) there are some words which have no equivalents in English and are lumped together with prepositions and conjunctions as particles. In most languages the commonest words are irregular; this is also true of Arabic, but it has fewer irregularities than most languages. The structure of sentences is simple; elaborate periods are few; clause is joined to clause by 'and' while it is left to the imagination of the reader to supply a more precise link. Effects are obtained by the combination of simple words; 'what is in me' may mean 'my abilities' or 'my feelings' according to the context.

The primary sense of the root usually develops derived meanings. To push money to someone is to pay him; to try to push his enemy from him is to defend him. 'Total' and 'eloquence' both come from 'arrive'; by the addition of small sums you arrive at a total, by persuasive words your ideas arrive at the minds of your hearers. It is obvious that the primary meaning of the root must be picked out from the mass of derivatives.

Print and handwriting are essentially the same. The script unites at least two stages of history. At first only the consonants were written, though in the earliest known inscriptions three of them, *alif* (which was then the glottal stop), *w*, and *y* were also used to indicate the long vowels. The first book to be written was the Koran and this fixed the spelling of the language because the text was too sacred to be tampered with. Unfortunately, Muhammad spoke the dialect of Mecca which did not use the glottal stop, replacing it near *u* and *i* by the consonants *w* and *y*. Other dialects kept the glottal stop and were considered more elegant. So a special sign for the glottal stop was invented, written like the new vowel signs outside the consonantal

framework. It was introduced into the Koran and now appears in all Arabic sometimes alone and sometimes in conjunction with *alif* or *w* or *y* but representing only one sound.

Apart from school books all vowels are written only in the Koran; elsewhere they are used sparingly.

The Arabic of a newspaper is in essentials that of the Koran; the main difference is the large new vocabulary, partly old words with new meanings, partly loan words. The syntax is slightly simplified. The spoken tongue varies from place to place and differs from the written by the loss or degeneration of inflections and a different vocabulary. It is written only in jokes in comic papers, dialogue in novels, and sometimes in short stories.

Formerly the Arab sat on the floor, ate with his fingers and at meal or bed times his food or bed was brought to him. The result is that many words, indispensable in English, scarcely occur in accounts of native life. For 'table' Syria uses an Italian, Egypt a Greek, and Mesopotamia a Persian word.

This book is an introduction to written Arabic which is understood from the Atlantic to the frontiers of Persia. It will not help a man to talk to a crossing-sweeper the day of his arrival but it will quicken his progress in talking after the first month or so.

Words, which have been fully explained in the lessons, are left out of the vocabularies.

Proper names, which come in the examples, have not been transliterated in the phonetic alphabet.

In the transcription *j* and *y* have their English sounds. Owing to the nature of the type in this book many of the vowels are to the left of the consonants instead of being directly above them.

## ACKNOWLEDGMENT

The author and publishers gratefully acknowledge the assistance given by Mr. J. R. Firth, M.A., in connection with the sections on the sounds of the language.

## CONTENTS

	PAGE
INTRODUCTION . . . . .	vii
ALPHABET . . . . .	13
LESSON	
1. NOUN AND ARTICLES . . . . .	24
2. GENDER . . . . .	28
3. CASE . . . . .	33
4. NUMBER . . . . .	38
5. BROKEN PLURALS . . . . .	43
6. PERSONAL PRONOUNS . . . . .	48
7. VERB—PERFECT . . . . .	53
8. IMPERFECT INDICATIVE . . . . .	58
9. DEMONSTRATIVE PRONOUNS . . . . .	63
10. ADJECTIVES . . . . .	67
11. IRREGULAR NOUNS . . . . .	72
12. IMPERATIVE—PARTICIPLES—INFINITIVE . . . . .	77
13. MOODS . . . . .	81
14. NEGATIVES . . . . .	85
15. MORE ABOUT CASES . . . . .	90
16. WEAK—HOLLOW—VERBS . . . . .	96
17. STRONG VERB—DERIVED STEMS . . . . .	100
18. PASSIVE . . . . .	108
19. THAT—CONJUNCTION . . . . .	111
20. ADVERBS . . . . .	117
B	
	xi

LESSON		PAGE
21.	VERBS FIRST 'W' AND 'Y'	123
22.	RELATIVE CLAUSES	128
23.	DOUBLED VERBS	132
24.	HOLLOW VERBS ( <i>continued</i> )	137
25.	VERBS WITH THE GLOTTAL STOP	141
26.	VERBS—THIRD WEAK	145
27.	VERBS—DOUBLY WEAK	152
28.	CONDITIONAL AND EXCEPTIVE SENTENCES	157
29.	TEMPORAL CONJUNCTIONS	165
30.	NUMERALS	171
31.	NOUN FORMS	179
32.	SOME VERBS	187
33.	SOME NOUNS	194
34.	EXCLAMATIONS	200
35.	CIRCUMSTANTIAL CLAUSES	207
36.	PREPOSITIONS—CALENDAR	213
	CONCLUSION	222
	TABLES	224
	KEY	256
	INDEX	295

## THE ALPHABET

Writing runs from right to left and the letters consist of strokes or strokes and dots. Vowels are not counted letters. At the end of a word or when standing alone many letters end with a flourish (compare the figures in a doctor's prescription 111). There are two classes of letters; those which can be joined on both sides and those which can only be joined to the preceding letter. The first class has four forms, initial, medial, final, and independent; the second has two, final and independent. The essential part of the letter remains unchanged as is shown here:—

independent      final      medial      initial

ب

ب

ب

ب

when there is a final flourish the dot or dots are often put in the middle of it.

Name. Independent. Final. Medial. Initial. Equivalent.

alif

ا

ا

ا

ا

ا

bā

ب

ب

ب

ب

ب

tā

ت

ت

ت

ت

ت

thā

ث

ث

ث

ث

ث

jim

ج

ج

ج

ج

ج

hā

ح

ح

ح

ح

ح

khā

خ

خ

خ

خ

خ

dāl

د

د

د

د

د

dhāl

ذ

ذ

ذ

ذ

ذ

rā

ر

ر

ر

ر

ر

zā

ز

ز

ز

ز

ز



Name.	Independent.	Final.	Medial.	Initial.	Equivalent.
<i>sīn</i>	س	س	س	س	s
<i>shīn</i>	ش	ش	ش	ش	ʃ
<i>sād</i>	ص	ص	ص	ص	s
<i>ḍād</i>	ض	ض	ض	ض	ḍ
<i>tā</i>	ط	ط	ط	ط	t
<i>ẓā</i>	ظ	ظ	ظ	ظ	ṭ
<i>‘ain</i>	ع	ع	ع	ع	ʿ
<i>ghayn</i>	غ	غ	غ	غ	ɣ
<i>fā</i>	ف	ف	ف	ف	f
<i>kāf</i>	ق	ق	ق	ق	q
<i>kāf</i>	ك	ك	ك	ك	k
<i>lām</i>	ل	ل	ل	ل	l
<i>mīm</i>	م	م	م	م	m
<i>nūn</i>	ن	ن	ن	ن	n
<i>hā</i>	ه	ه	ه	ه	h
<i>waw</i>	و	و	و	و	w
<i>yā</i>	ي	ي	ي	ي	y

Even in old Arabic the feminine termination *at* was often pronounced *ah* and written with *h*. When they began to study their own grammar they rectified the existing spelling by putting the two dots of *i* over the *h* *ḥ* or *ḥ*—and this hybrid must be pronounced *i*.

In writing it is often convenient to put one consonant above another:—

*ḥ* *ḥ*; *lmīḥ*; *lym*; *ḥij*. In a book printed in Europe this last might appear as *حيج*.

## CONSONANTS

Twelve of the consonants form correlative pairs.

	Tip of Tongue				Back of tongue towards soft palate	Throat and larynx
	Between teeth	Touching upper teeth	Behind lower teeth (see below)	Behind upper teeth		
Breathed unsingable .	θ	t	ṭ	s	x	ḥ
Voiced singable .	ð	d	ḍ	z	ɣ	ʿ

The rest, including liquids and semivowels, stand in the next table in the order of their articulation, beginning with the lips and ending with the glottis, i.e. the space between the vocal cords, which may close the glottis completely in a stop *ʔ* or remain apart allowing the passage of breath in *h*.

	Labial	Labio-dental	Dental	Gums	Palatal	Velar	Uvular	Glottal
Voiced .	b		ḍ	ʃ	j	k	q	h
Breathed .		f		s				ʔ (h)
Liquids and semi vowels (voiced)	m		l	r n	y			

# THE ALPHABET

The six pairs:—

as English 'th' in 'think'.

Das 'th' in 'this'.

t as 't' in 'eighth'.

'd as 'd' in 'width'.

ʈ voiceless; ɖ voiced; counterparts of 't' and 'd'.

**Emphatics.**—Tip of tongue behind lower teeth, blade behind upper teeth touching gums. There is a depression or hollowing of the tongue just behind this and a raising of the back of the tongue. The sides of the tongue make a sort of inverted lid for the upper jaw, overflowing the back teeth and just touching the inside of the cheeks. The back of the tongue is raised in the same way for the other two emphatics *z* and *y*.

33 breathed, z voiced.

**s** is a strong clear sound as in 'hissing' to be sharply differentiated from the emphatic **s**; the tip of the tongue is behind the upper teeth.

$\mathbb{Z}$  is a clear buzzing sound as in whizzing.

x breathed, y voiced.

x is like the 'ch' in the Scottish 'loch' or the German 'ach' but more scrappy. The difficulty is not so much in the sound as in the positions in which it can occur—e.g. initially. Pronounce 'loch' and then try to pronounce it backwards.

**Y** bears a similar relation to **x** as **z** does to **s**. Try to voice **x**, that is, make it a singable sound, put the buzz of voice into it. Make it a little further back than **x**; do not roll it, thus making it a back **r**.

It breathed, & voiced.

It differs from *h*, which is frequently voiced, and has a shaper friction of an entirely different resonance caused by the forced depression of the back of the tongue and the tightening of the throat, the larynx being raised at the same time. The back of the tongue is as low as when the doctor presses it down with a spoon. With *a* it is very like the stage whisper

'hal' It must not be produced with scrappy friction which confuses it with x.

5 is the voiced correlative of *h* pronounced with more tightening of the throat and forcing up of the larynx. The feeling in the throat is suggestive of slight retching. If you pronounce English vowels with a tightened throat and squeezed larynx, producing a metallic, rather low-pitched voice, they will be near to Arabic vowels in the neighbourhood of this consonant.

The two remaining emphatics:—

**z** is the counterpart of **s** and is made with the blade of the tongue against the teeth ridge, the tip being behind the lower teeth.

**ø** is the counterpart of **ɔ**; it is interdental but the tip of the tongue points upwards to the upper lip.

The four emphatics and q give to the vowel 'a', when it precedes or follows them, special dark qualities like the vowel in 'not'.

**q** is the furthest back **k** sound you can make, with the back of the tongue closing the arches of the back of the mouth, which are laterally squeezed nearer together to make the closure easier.

ʃ as in 'ship'. In Arabic **s** and **h** can come together without producing the ʃ sound.

the glottal stop. This sound is commonly used in Cockney instead of 't' in words like 'better', 'bottle' and also in standard English when a word which begins with a vowel is strongly emphasized, absolutely awful.

r is rolled as in Scotland; never fricative as in southern England.

The other consonants need no remark.

## VOWELS

Three, which occur both short and long, are recognised in writing. Doubtless there were many variations in

speech but only one is mentioned here. The consonants *alif*, 'w', and 'y' were used to indicate the long 'a', 'u', and 'i'. The signs are put above or below the consonant which precedes the vowel.

NAME.	SIGN.	SOUND.	SYMBOL.
i, short	ـَ	as in 'sin' . . . . .	ɪ
long	يَ	as in 'yeast' . . . . .	iː
u, short	ـُ	much as in south English 'foot'	ʊ
long	وُ	much as in 'food' . . . . .	uː
a, short	ـِ	as in south English 'bat' . . . . .	ʌ
long	اَ	as in south English 'man' (drawled) . . . . .	aː

There are two diphthongs:

ai	يَـ	much as in south English 'fight'	ay
au	وَـ	much as in south English 'shout'	aw

Near an emphatic consonant 'a' short is like the vowel in 'not', 'a' long is like that in 'was' (drawled); represented by *v* and *v*ː; and *ay* becomes more like the sound in 'boy'. There is no English equivalent of *aw* under these circumstances; the 'a' component becomes *v*.

#### OTHER CONVENTIONAL SIGNS

Sukûn.—Every consonant, which has no vowel immediately following it, is marked by sukûn. This of course

does not apply when the consonant is a letter of prolongation, only indicates a long vowel, as in *suw*, contrasted with *saw*, or when it is written but not pronounced, as

الدَّارُ *addaru*, where the 'l' is assimilated to the 'd'.

Shadda.—If the same consonant is repeated and no vowel comes between the two, it is written once and the sign shadda "put over it. This may be due to assimilation, as in *addaru* above, or it may be part of the word form; thus *kasara*, 'he broke,' but *kassara*, 'he smashed,' when the first syllable ends with 's' and the second begins with 's'. Apparent exceptions are due to the fact that the two consonants belong to different words as *allaylu*. The first 'l' belongs to the article and the second to the noun. The first 'l' does not take sukûn because it has been assimilated to the second and is indicated by shadda.

Nunation.—The word nunation is formed from the Arabic name of the letter 'n'. In one class of nouns the final vowel, which is the case ending, is written twice to indicate the pronunciations *un*, *an*, *in* respectively. With 'u' the upper sign is usually reversed ُ or ُو is used instead. *madīnatun*; *madīnatun*; *madīnatun*.

Hamza.—This is the glottal stop (see Introduction). The sign ʾ is usually written with one of the three consonants *alif*, *w*, or *y*, which is called its bearer. *y*, when written with hamza, always loses its dots.

Hamza always has *alif* at the beginning of a word and, after the vowel 'a', at the end.

After a long vowel it has no bearer except in the sequence *arʔi* when it usually has 'y'.

After sukūn it may be written over a line connecting two letters.

اقرا *Paqraʔu*;

أبلى *Pibluṁ*;

أذن *Puḏuṁṁ*

كسار *kisārṁṁ*;

سارلا *sarāla*;

مساو *masāwṁṁ*

أبنا *ʔabnaʔiḥi*;

سوا *suʔawṁṁ*;

أسيلا *ʔasīlāṁṁ*

To find out how to write hamza.—Pronounce the word as if the hamza were not there, write the result, and add hamza. Take the word *fuṣaḏṁṁ*. Without hamza it becomes *fuwaḏṁṁ*, which is the correct way to write it, *فواذ* then add hamza *فواذ*. The plural of this word is *ʔafṣiḏāṁṁ*; without hamza it becomes *ʔafṣiḏāṁṁ*. This is *أفسيذ* remove the dots from the 'y' and add hamza, and remove 'i' one step to the left, *أفسيذ* is the right spelling.

Madda.—This takes the place of hamza when *a* follows the glottal stop. This sound group may be original or it may be derived from the group *ʔarʔ*, which to Arabs is unpronounceable. In both cases it is written *آ*. So

آكل *ʔakala* may stand for *ʔakala* 'he ate with' and

*ʔakala* 'he fed' (transitive).

Syllable.—Every syllable must begin with one consonant; the glottal stop is a consonant. A syllable may consist of consonant and vowel or of consonant vowel consonant.

Liaison.—Some words should begin with two consonants. From what has been said about the syllable it is clear that this is impossible so a helping vowel is put before the first consonant when the word stands alone. This vowel is indicated by *alif* always. If such a word stands alone the helping vowel is ushered in by the glottal stop. In connected speech the helping vowel is dropped and the final vowel of the preceding word takes its place. If there is no final vowel, a short one, usually 'i', is inserted.

In connected speech the sign 'i' is written over the *alif*.

In liaison a final long vowel is shortened in pronunciation and a diphthong is resolved into its component parts.

The best manner is never to write hamza over the liaison *alif* and that is followed in this book.

The words

أبنا *ibnāʔi* *ibnizami* *alṣaduwwi*

when connected, read

أبنا *ibnāʔi* *ibnizami* *alṣaduwwi*

*ʔibnizamiṣaduwwi* (note that *fi* is shortened).

يادي *yaday* becomes *yadāyi*

الكلب *yadāyikalbi*

راما *ramaw* (*alif* is purely graphic) becomes *ramāw*

المدو *ramawṣaduwwa*

The Arabs call this *الوصل* *hamzatulwasli*.

## ACCENT

The accent rests on—

(1) The penultimate syllable when it is long; i.e. has a long vowel or two consonants. *hi'abun, ya'kun.*

(2) On the antepenultimate when it is long and the penultimate short; when a word has three short syllables. *ka'ibun, 'ataba.*

(3) On the long syllable before the antepenultimate when the penultimate and the antepenultimate are both short *mu'kababun*; on the first syllable if there is no such long vowel *'kababunna*.

Note that monosyllables and the definite article which are joined in writing to the following word do not affect the accent.

*wa-'ataba, al-'madadu*

## NUMBERS

The figures are read from left to right and are combined as in English:—

1	2	3	4	5	6	7	8	9	10
١	٢	٣	٤	٥	٦	٧	٨	٩	١٠

$$١٧٨٩ = 1789$$

Letters, when used as numbers, follow the order of the Hebrew alphabet, those peculiar to Arabic coming last, they represent the units, tens, hundreds, and a thousand. They are divided into these barbarous words:—

اِجْد هُوَز حَطِي كُن سَمْعِي قَرَشَتْ كُنْ صَنْطِغْ

Usually a line is drawn over the number.

$$\text{فُعْصَل} = 1874$$

## EXERCISE IN READING

كَانَ خَمْسًا يُسَافِرُ بِحَمَلٍ لَهُ وَمَعَهُ قَرْدٌ وَكَانَ يَنْزِجُ  
النَّحْمَ بِالْمَاءِ نَضِيفِينَ وَيَلْبِسُهُ بِسَمِيرٍ النَّحْمَ وَالْقَرْدَ  
يُسِيرُ إِلَيْهِ أَنْ لَا تَقُولَ فَيَنْصُرُ بِهِ فَلَمَّا فَرَغَ مِنْ يَبْعِ  
النَّحْمَ وَأَرَادَ الرَّجُوعَ إِلَى بَلَدِهِ رَكِبَ الْبَحْرَ وَقَرَدَهُ  
مَعَهُ وَخَرَجَ فِيهِ ثِيَابُهُ وَالْكَيْسُ الَّذِي جَمَعَهُ مِنْ نَعَمٍ  
النَّحْمِ فَلَمَّا سَارَ فِي الْبَحْرِ اسْتَنْجَحَ الْقَرْدَ الْكَيْسَ  
مِنْ مَوْضِعِهِ وَرَقِيَ الدَّقَلُ وَهُوَ مَعَهُ حَتَّى صَارَ فِي  
أَغْلَالِهِ وَرَمَى إِلَى الْمَرْكَبِ بِلِزْهِمٍ وَإِلَى الْبَحْرِ  
بِلِزْهِمٍ فَلَمَّ يَرَلْ ذَلِكَ دَابَّةً حَتَّى قَسَمَ الْمَرَاهِمَ  
نَضِيفِينَ

## Phonetic Transcription

ka:na xammarrun yusa:fi:ru bixamrin lahu wama'ahu  
qirdun wakana yamzuju l'xamra bilmai: ni:fa:yni  
wayabi:ʕuhu bisifri l'xamri walqirdu yufiru ʔilayhi ʔan  
la: taf'al fayadribuhu falamma: faraya min bay'i l'xamri  
waʔarada ruju:ʕa ʔila: baladihi rakiba l'bahra waqirduhu  
ma'ahu wazurjun fi:hi ʕiya:buhu wal'kisu l'adi jama'ahu

min ʕamani ʔramri falamma: sara fi ʔbahri staxraja  
 ʔirdu ʔkisa min mawʕifihi waraʕiya ʔdaqla wahuwa  
 maʕahu ʔatta: sara fi: ʔaʕla:hu warana: ʔla ʔmarkabi  
 bidirhamin waʕja ʔbahri bidirhamin falam yazal ʕa:llika  
 ʔaʕbahu ʔatta: ʔusama ʔdara:hima nisfayni.

### Translation

a wine merchant used to travel in wine he had and a monkey was with him. He mixed the wine with water half and half and sold it at the price of wine. The monkey signed to him; don't do that, so he beat it. When he had finished selling the wine and wanted to go back to his town, he rode on the sea having with him the monkey and saddle-bags in which were his clothes and the purse which he had collected from the price of the wine. When he was well at sea, the monkey pulled the purse from its place and climbed the mast, it being with him, till he reached the top. He threw one dirham into the ship and one into the sea and that continued to be his practice till he had divided the dirhams into two halves.

## LESSON I

### NOUN AND ARTICLES

The distinction between a definite and an indefinite noun is fundamental.

The indefinite article *n* is put at the end of the noun, is not expressed by a consonant, but is indicated in one class of nouns by nunation. For inflection the noun falls into four classes but, as two of them are indeclinable, they cannot be called declensions. This lesson deals with one class only.

نهر *nahrum* a river; ملك *malikum* a king

The *n* is the nominative inflection.

One way of making a noun definite is to give it the

definite article *al*, which is written in front of the noun

and joined to it. The vowel of the article is only a helping vowel, liaison, so in connected speech it is replaced by the final vowel of the preceding word. If the noun begins with a dental, sibilant, *r*, *l*, or *n*

ن ل ظ ط ض ص ش س ز د د ث ت

that letter assimilates to itself the *l* of the article in pronunciation though the *l* is still written. The assimilating consonant takes *shadda*. No noun can be both definite and indefinite at the same time, so nunation must be dropped when the definite article is present. البيت

*albaytu* the house; الشمس *ashshamsu* the sun. Arabic uses

the definite article where English does not; abstract nouns usually have it; and it also indicates the class.

'Man is a reasoning animal' must be translated 'The man'. An adjective, which qualifies a noun, follows it, agrees with it in gender (if it is singular), in case, and in definiteness.

بستان كبير *bustanun kabirun* a big garden.

البحر الواسع *albahruwwa:si* the spacious sea.

The verbs 'is' and 'are' are not expressed; so 'the man is handsome' is literally 'the man handsome'. Arabic grammar took its technical terms from logic, so 'the man' is subject and 'handsome' (the complement of the verb to be, as we call it) is the predicate. The subject must be

definite, unless the sentence is negative or interrogative, and the predicate must be indefinite.

الرجل حسن *arrajulu ḥasamun* the man is handsome.

البحر واسع *al-baḥru waṣīṣun* the sea is spacious.

Questions are asked by prefixing one of the particles *ʔa* or *hal* to the sentence; *ʔa* is connected with the word it precedes.

الرجل *Parrajulum* ... is a man ... ?

البحر واسع *halibāḥru waṣīṣun* is the sea spacious ?

*ʔa* drives out the *alif* of the definite article ;

الرجل حسن *Parrajulu ḥasamun* is the man handsome ?

### Personal Pronouns

	Singular.	Dual.	Plural.
3. Masc.	هو <i>huwa</i>	هما <i>humma</i>	هم <i>hum</i> — هم <i>humma</i>
Fem.	هي <i>hiya</i>	هين <i>hinna</i>	هن <i>hinna</i>
2. Masc.	انت <i>Panta</i>	انتما <i>Pantumma</i>	انتم <i>Pantum</i>
Fem.	انت <i>Panti</i>	انتن <i>Pantunna</i>	انتن <i>Pantunna</i>
1. Com.	انا <i>Pana</i>		نحن <i>naḥnu</i>

*Note.* — انا *ʔana* has two short syllables, in spite of the spelling. Arabic uses the second person singular.

*humma* and *Pantumma* are used before liaison.

### Vocabulary 1

The words in brackets are the customary plurals which are all feminine. Five of the commonest plurals are indicated by letters from the second vocabulary onwards ; they are :

نهر (أنهار) <i>nahar</i>	بيت (بيوت) <i>bayt</i>	عقل — قتل <i>ʔaql</i> — قاتل <i>qatil</i>
ملك (ملوك) <i>malik</i>	بحر <i>baḥr</i>	فعل — قتل <i>ʔaql</i> — قاتل <i>qatil</i>
بستان (بساتين) <i>bastan</i>	رجل <i>rajul</i>	فصل (فصول) <i>fawṣil</i>
خبز <i>ḫبز</i>	لحم <i>lahm</i>	قصر <i>qasr</i>
شارع (شوارع) <i>shāriʕ</i>	فصل (فصول) <i>fawṣil</i>	قصر <i>qasr</i>
إنسان (ناس) <i>insān</i>	ولد (أولاد) <i>walad</i>	قصر <i>qasr</i>
كبير <i>kabir</i>	صغير <i>ṣaghir</i>	قصر <i>qasr</i>
نظيف <i>ṭayyif</i>	وسخ <i>wasḥ</i>	قصر <i>qasr</i>
فقير <i>faqir</i>	غني <i>ghani</i>	قصر <i>qasr</i>
حسن <i>ḥasan</i>	قبح <i>qabīḥ</i>	قصر <i>qasr</i>
عريض <i>ʕarīṣ</i>	حبيب <i>ḥabīb</i>	قصر <i>qasr</i>
واسع <i>wasīʕ</i>	صادق <i>ṣādiq</i>	قصر <i>qasr</i>
طيب <i>ṭayyib</i>	لطيف <i>laṭīf</i>	قصر <i>qasr</i>
	قديم <i>qadīm</i>	قصر <i>qasr</i>

## Exercise 1

نهرٌ كبيرٌ - النهرُ العظيمُ - أبيتَ نظيفٌ - بستانٌ  
 حسنٌ - خبرٌ طيبٌ - الرجلُ الفقيهُ - الإنسانُ قديمٌ - ولدٌ  
 لأبٍ طيبٍ - السَّارِعُ عَرِيضٌ - أنا غنيٌ - ولدٌ  
 وسريعٌ - أهو حبيبٌ - قصرٌ قديمٌ - هل أنت صادقٌ.

## Transcription

nahrūn kabīrūn — almalikullatīfū — albaytū naḍīfūn —  
 bustānūn ḥasānūn — rubḥūn fuyyibūn — arrajulufayiqirū  
 — ḥinṣanūn qubīḥūn — allahū fuyyibūn — asṣarīfū  
 ʿarīḍūn — ʾana ʾaniyyūn — walaḍūn waṣīḥūn —  
 ʾahuwā ḥabībūn — qasrūn qadīmūn — hal ʾanta  
 ṣadiqūn.

2

a small house — the house is small — a poor man — the  
 friend is truthful — he is ugly — I am a man — you  
 (masc. sing.) are gracious — the spacious garden — a wide  
 river — the sea is beautiful — the ugly street — the little  
 boy is dirty — the bread is good.

## LESSON 2

## GENDER

There are two genders, masculine and feminine, so gender  
 is not co-extensive with sex as it is in English.

The commonest feminine ending is *at*, with case ending

and nunation, which is written with the dotted *h*.

Some nouns and all the adjectives, which have so far been  
 mentioned, form a feminine in this way; though most  
 feminine nouns have no masculine correlative.

كبيرةٌ kabīratūn big;  
 ملكةٌ malikahūn queen;  
 جارِيَةٌ jārīyahūn girl;  
 قطعةٌ qitʿahūn piece.

Two nouns have *t* as feminine ending:—

بنتٌ bintūn daughter, girl;  
 أختٌ aḥtūn sister.

Names of males are masculine even when they have the  
 feminine ending. Otherwise all nouns with the feminine  
 ending are feminine. Names of females, those of towns  
 and countries and some collectives are feminine.

Some feminine nouns have no feminine ending: names  
 of females:—

أمٌ ʾammūn mother;  
 عروسٌ ʿarwṣūn bride;  
 عجوزٌ ʿajūzūn old woman;  
 أتانٌ ʾatān she ass.

Names of towns and countries:—

مِصرٌ miṣrū, Egypt, Cairo (no nunation);  
 أسّامُ ʾaṣṣamū, Syria, Damascus.

Parts of the body which occur in pairs:—

يدٌ yadūn hand;  
 عينٌ ʿaynūn eye;



قَدَامُنْ قَدَامُنْ foot, leg; رِجْلُ رِجْلُ rijlun foot, leg;  
سَاقُ سَاقُ saqun leg.

Some everyday words though no reason can be given :—

أَرْضُ أَرْضُ arḍun earth; شَمْسُ شَمْسُ šamsun sun;  
خَمْرُ خَمْرُ ḫamrun wine; نَارُ نَارُ nārūn fire;  
دَارُ دَارُ dārūn house; نَفْسُ نَفْسُ nafsun soul;

رِيحُ رِيحُ rīḥun wind; سُوقُ سُوقُ suqun street of shops, bazaar.

The feminine ending has other uses. From collective nouns it forms a noun of unity, a singular :—

شَجَرُ شَجَرُ šajarun trees; شَجَرَةٌ شَجَرَةٌ šajaratun a tree.

It forms emphatic nouns :—

عَلَامٌ عَلَامٌ ʿallamun a learned man; عَلَامَةٌ عَلَامَةٌ ʿallamatun

very learned; perhaps under this head comes خَلِيفَةٌ خَلِيفَةٌ ḫalīfatun deputy, caliph. (Other feminine forms are given in Lesson 10).

Vocative.—If the noun has the article, it is put in the nominative and أَيُّهَا الْمَلِكُ ʾayyuhā l-malik is prefixed; رَايِي رَايِي rāyī is prefixed; رَايِي رَايِي rāyī is prefixed; رَايِي رَايِي rāyī is prefixed;

رَايِي رَايِي rāyī is prefixed; رَايِي رَايِي rāyī is prefixed; رَايِي رَايِي rāyī is prefixed; رَايِي رَايِي rāyī is prefixed;

رَايِي رَايِي rāyī is prefixed; رَايِي رَايِي rāyī is prefixed; رَايِي رَايِي rāyī is prefixed; رَايِي رَايِي rāyī is prefixed;

رَايِي رَايِي rāyī is prefixed; رَايِي رَايِي rāyī is prefixed; رَايِي رَايِي rāyī is prefixed; رَايِي رَايِي rāyī is prefixed;

## Vocabulary 2

1 girl. (جَوَارِي) جَوَارِيَّةٌ jarīyah sister. (أَخَوَاتُ) أَخَوَاتُ ʾaxawātun house. (آدُرُ) آدُرُ ʾāduru old woman. (عَجَازُ) عَجَازُ ʿajāzu old man. (سُوقُ) سُوقُ suqun market. (نَارُ) نَارُ nār fire. (شَمْسُ) شَمْسُ šamsun sun. (شَجَرُ) شَجَرُ šajarun old man, chief. (شَجَرَةٌ) شَجَرَةٌ šajaratun strong, violent. (قَرِيبُ) قَرِيبُ qarībun near. (عَزِيزُ) عَزِيزُ ʿazīzun mighty. (نَفْسُ) نَفْسُ nafsun soul. (عَيْنُ) عَيْنُ ʿaynun eye. (سَقَاةُ) سَقَاةُ saqātun leg, stalk. (خَلِيفَةُ) خَلِيفَةُ ḫalīfatun deputy, caliph.

1 Plurals of this form are explained in Lesson 26; till then there is no need to use them.

## Exercise 3

جَارِيَةٌ صَغِيرَةٌ - اخْتُ كَبِيرَةٌ - الْمَدِينَةُ نَظِيمَةٌ - الْأُمُّ  
حَسَنَةٌ - دَارُ جَدِيدَةٍ - الرِّيحُ شَدِيدَةٌ - عَجُوزٌ صَادِقَةٌ -  
السَّبِيحُ الطَّوِيلُ - السُّوقُ بَيْدَةٌ - الشَّجَرَةُ صَغِيرَةٌ -  
جَزِيرَةٌ وَاسِعَةٌ - هَلْ الْبَنْتُ حَبِيبَةٌ - الشَّمْسُ حَارَةٌ -  
يَا وَلَدَ - أَيُّهَا الْمَلِكَةُ الْكَرِيمَةُ - أَرْضٌ قَرِيبَةٌ -  
أَنْتَ غَنِيمَةٌ .

## Transcription

jar:riyatun sayiratu — ?uxun kabiratu — almadinatun  
nadi:fatun — al?ummu hasanatun — darun jadi:datun —  
arri?nu jadi:datun — ?aju:zun so:diqun — ajsayut?b-  
wilu — assu:qu ba?i:datun — ajsajaratu sayiratu —  
jaziratu wasi:fatun — halibintu habibatu — ajsamsu  
harratun — ya: waladu — ?ayyatuhalmalikatu?azizatu  
— ?ardun quribatun — ?a?anti yanyiyatu.

4

the hot sun — the island is distant — a tall mother —  
the big (elder) sister — the old woman is kind — the fire  
is hot — the powerful chief — the house is new — the  
ancient palace — is she poor ? — you (tem. sing.) are kind.

## LESSON 3

## CASE

There are three cases; the familiar names, nominative, accusative, and genitive fit them well though the use of the accusative and genitive is wider than in English. Nouns of both genders which have nunation, have three case endings: *a* nominative, *a* accusative, and *i* genitive. Indefinite masculine nouns add *alif* to the accusative unless the word ends in ? preceded by *a*:. This *alif* is a letter of prolongation and is due to the fact that in Mecca a final *an* was often pronounced *a*:.

	Nominative.	Accusative.	Genitive.
moon	قَمَرٌ	قَمَرًا	قَمَرٍ
	qamarun	qamaran	qamarin
	القَمَرُ	القَمَرَ	القَمَرِ
	alqamaru	alqamara	alqamarin
clothing	كِسَاءٌ	كِسَاءً	كِسَاءٍ
	kisai?un	kisai?an	kisai?in
	كِسَاءُهُ	كِسَاءَهُ	كِسَاءِهِ
	kisai?uh	kisai?ah	kisai?ih
garden (now paradise)	جَنَّةٌ	جَنَّةً	جَنَّةٍ
	janmatun	janmatan	janmatin
	الجَنَّةُ	الجَنَّةَ	الجَنَّةِ
	aljanmatu	aljanmata	aljanmatin

Construct state.—When one noun governs another in the genitive, the first is said to be in the construct state. The governing noun comes first and loses nunation:

رَجُلٌ بَيْتُ رَجُلٍ baytu rajulin a house of a man ;  
بَيْتُ الرَّجُلِ bayturrajuli the house of the man.

The second noun being definitive makes the first definitive also. Most Europeans find it hard to accustom themselves to this. The first noun, being definitive by position, does not need and cannot have the definitive article.

Nothing can come between the construct and its genitive ; hence the name. An adjective agreeing with the first noun must come after the second. If the construct is definite, the adjective must be definite also ; there is only one way of making an adjective definite, giving it the definite article.

شَعْرٌ أَلْبَنِيَّ الْجَمِيلُ

*ṣaṣulbintiljamiṭu* the beautiful hair of the girl.

الْجَمِيلَةُ الْبَيْتُ دَارُ الْبَيْتِ الْجَمِيلَةِ

added as the feminine adjective may refer to either noun.

A sentence like 'a house of the man' cannot be translated directly into Arabic, you must go a roundabout way :

بَيْتُ الرَّجُلِ baytu lirrajuli a house (belonging) to the man. (Another mode of expression in Lesson 19.)

Emphasis.—'The house is big' may be translated in two ways :—

كَبِيرٌ أَلْبَيْتُ كَبِيرٌ albaytu kabirum.

كَبِيرٌ أَنْ أَلْبَيْتُ كَبِيرٌ kibiru an albaytu kabirum.

To an Arab the second is slightly more emphatic than the first but it is a degree of emphasis which cannot be

represented in English. *Prima* puts the subject into the accusative but it is best left untranslated. A degree of emphasis, which can be translated, is got by using *prima* with the particle *la*. This *l* also appears in the definite article and in some demonstrative pronouns.

أَنْ أَلْبَيْتُ كَبِيرٌ

*ṣimalbayta lakabirum* the house is indeed big.

This *la* must not be confused with the negative *la*. Prepositions. (For a full list see Lesson 36.)

All prepositions, with one partial exception, govern the genitive. Those, which consist of one consonant, are written as one word with the word they govern.

بِ bi by, with ; لِ li to, for ; كَ ka as, like.

After *li* the *alif* of the definite article is omitted and, if the noun begins with *l*, the *l* of the article also.

بِ يَدِ بِلْيَالِي by the hand ; بِلْيَالِي by (the) night ;

لِ الْمَلِكِ limaliki to a king ; لِمَالِكِي limaliki to the king ;

لِلْبَيْنِ lilabani for the milk.

There is no verb 'have' ; the idea is expressed by a preposition. 'The man has a book' can be said in three ways with shades of meaning :—

عِنْدَ الرَّجُلِ كِتَابٌ Sindarrajuli kitarabun (the fact of possession).

عِنْدَ الرَّجُلِ كِتَابٌ he has it

مَعَ الرَّجُلِ كِتَابٌ maṣarrajuli kitarabun } on him.



قَالَ الطَّرِيقُ - أَلَمْ يَرَ اللَّهُ - رَأْسُ الْحِكْمَةِ مَحَافِةُ  
اللَّهُ - الْخَلِيفَةُ ظِلُّ اللَّهِ عَلَى الْأَرْضِ.

## Transcription

ba:bu baytin — ba:bulbustami — jubba:kuddari mafu-  
hun — ?innal?arḡa was:iyatun — alqbilatu yaniyyatun —  
halilkita:bu libintijṣayxi — la: huwa li?uxtitta:jiri —  
ṣari?ulmadinati ?ari:ḡun — sphnu bayilmalkilkabi:ru  
— ?inna miffa:ḥalba:bi filqufi — ?inna kisa:ʔaṣṣayxi  
naḡi:fun — ?inna waḡhalbinti ḥasanun — salamtul?insa:mi  
fi: ḥaḡillisa:mi — aljaru qbladḡari warrafi:qu qbladḡb-  
ri:qi — alʕizzu illa:hi — ra?sulḥikmati maxa:fatulla:hi —  
alxalifatu ḡillulla:hi ?alal?arḡi.

## 6

a royal garden — the strength of a man is in the tongue  
— the beautiful face of the beautiful girl — the key of the  
door is heavy — the little house is in the shade of a big  
tree — a (the) good companion is the beginning of safety  
on the road — the merchant is the strength of the land —  
the little book is indeed light — the girl has light clothing  
and the old woman heavy clothing.

## LESSON 4

## NUMBER

There are three numbers, singular, dual, and plural.  
The dual is formed by cutting off the case ending from  
the singular and adding *āni* for the nominative and

*ayni* for the accusative or genitive. There is no

nunation. When a noun has only one form for these two  
cases, it is convenient to call it the oblique case.

عين *ʕaynun* eye, spring (of water); عَيْنَانِ *ʕaynani*;

عَيْنَيْنِ *ʕaynayni*.

قطعة *qitṭaṭun* piece; قِطْعَتَانِ *qitṭatani*; قِطْعَتَيْنِ *qitṭatayni*.

الْبنت *al-bint*

The construct state is made by cutting off the *ni*:—

عَيْنَا *ʕaynabinti* the (two) eyes of the girl. The

*a* is shortened in liaison.

عَيْنَيْنِ *ʕaynayibinti*. The diphthong resolved in

liaison.

Plural.—There are two ways of forming the plural, the  
sound or external and the broken or internal.

The external plural of nouns with the feminine ending  
is made by lengthening the *a* before the *t* which is then  
written as *t*, not as *h* with dots.

خَادِمَةٌ *xadimatun* maid servant; خَادِمَاتٌ *xadimatus-*

*ṭun*, maids. This plural has two cases, *u* for the nomina-  
tive, *i* for the oblique. It takes nunation.

Masculine plural.—Most participles and a few nouns  
make an external plural by cutting off the case ending  
and adding *ayna* for the nominative and *ina* for the  
oblique case. There is no nunation. Note the alternation  
of vowels in the dual and the masculine plural.

خَادِمٌ *xadimun* servant; خَادِمُونَ *xadimuna*;

خَادِمِينَ *xadimina*.

The construct state is formed by cutting off *wa*.

خَادِمِي الطَّبِيبِ خَادِمُو الطَّبِيبِ

*xa:dimiṭṭabi:bi* the servants of the doctor. The long vowels are shortened in liaison. Adjectives agreeing with the external masculine plural usually take the external plural themselves.

Broken plural.—Nearly all masculine and many feminine nouns use the broken plural. This is made by a change in the word. No rules can be given for the simplest nouns and the plural must be learnt with the singular, it is all memory work. Many nouns have more than one plural; as a rule one form is the favourite or one form may be allotted to a special meaning.

عَبْدُ سَابِدُم عَبْدُ سَابِدُم عَبْدُ سَابِدُم

*Sābidum* slaves of God, worshippers, men.

*All.* There is no adjective meaning *all* which has to be expressed by كُلُّ *kullum*, totality. Of course, this governs the genitive.

كُلُّ رَجُلٍ كَلُّ رَجُلٍ

*kullu rajulin* every man;

كُلُّ الرِّجَالِ *kullurrijāl* all the men.

As the accusative is the adverbial case so:—

كُلَّ يَوْمٍ كَلُّ يَوْمٍ

*kulla yawmin*, every day, daily;

كُلَّ الْيَوْمِ *kullalyawmi* all day long.

*wa* 'and' is written with the following word. It was

enough for the Arabs to join two contrasting phrases by 'and' where we must use 'but'.

#### Vocabulary 4

قطعة (قطع) piece.  
خادم (خدام) servant.  
نجار carpenter.  
مخاض domestic servant.  
سماطة sempstress.  
حجرة (حجر) room.  
فرس (a) horse, mare.  
لاعب playing (participle).  
جالس sitting.  
مظل giving shade, shady.  
نعم yes.  
كثير many, much.

صاحب (a) companion, master, owner.  
طبيب (أطباء) physician.  
خباز baker.  
طباخ cook.  
خياط tailor.  
أذن (a) ear.  
بقال greengrocer.  
حمير (حُمير) donkey.  
مشمول busy, busied.  
قصير short.  
شاة sheep (collective).  
قليل few.

#### Exercise 7

هَلِ الْخَبَّازُ غَنِيٌّ - لَا هُوَ فَقِيرٌ - الْخَبَّازُونَ  
وَالْخَبَّازُونَ مَسْمُورُونَ - إِنْ فِي الْمَكِينَةِ خَبَّازِينَ  
وَنَجَّارِينَ كَثِيرِينَ - الْبَيْتَانِ وَالْأَذْنَانِ فِي الرَّاسِ -  
الْوَلَدَانِ لَاعِمَّانِ - بَيْتَانِ لَاعِمَّانِ - يَدَا الْوَلَدِ وَسَيْخَتَانِ -



school مَدَارِسُ — مَسَاجِدُ mosque — مَسَاجِلُ sickle  
أَقْرَابُ relative اقْرَبُ.

مَفَاعِلُ is plural of nouns with four consonants, two syllables and a long vowel in the second whether they have the feminine ending or not.

مَفَاتِيحُ key مِفْتَاحُ — مَمَالِكُ slave مَمْلُوكُ — صَنَائِقُ box صُنُوقُ — تَصَاوِيرُ picture تَصَوِيرُ.

فَاعِلُ is plural of فَاعِلَةٌ and sometimes of فَوَاعِلُ صَاحِبَةٌ — فَوَاكِهَ fruit (considered as food) فَاكِهَةٌ

companion فَوَارِسُ — صَوَاحِبُ rider فَارِسُ.

فَعَالُ is plural of feminine nouns with three consonants and a long vowel in the second syllable.

فَعَالُ letter رَسَالُ — فَضِيلَةٌ virtue فَضَالُ — رَذَائِلُ vice رَذِيلَةٌ.

فَعَالُ is plural of فَعَالَةٌ.

قطعة piece قِطْعٌ — سِيرَةٌ manner of walking, character سِيرٌ.

فُعُلُ is plural of فُعْلٌ.

كُفٌّ gift كُفَّةٌ — رُكْبٌ knee رُكْبَةٌ.

All broken plurals are grammatically collective nouns in the feminine singular; consequently they may be construed with feminine singular adjectives.

نِسَاءٌ فَسِيحَةٌ or نِسَاءٌ حَسَنَاتٌ fair women

رِجَالٌ كَبِيرَةٌ — كَبِيرُونَ — كِبَارٌ important men

كِبَارٌ is a broken plural of كَبِيرٌ generally used of persons.)

Second declension.—Several of the broken plurals end in *u* without nunation. These and similar nouns form the second declension which has two case endings, *u* for the nominative and *a* for the oblique, when they are indefinite. When definite, they have the three terminations of the first declension.

Nominative.

Accusative.

Genitive.

مَدَارِسُ

مَدَارِسَ

مَدَارِسِ

أَلْمَدَارِسُ

أَلْمَدَارِسَ

أَلْمَدَارِسِ

(The second declension has *a* in the oblique case while the sound feminine plural has *i*.)



All proper nouns, which end in *ḥ*, belong to the second declension.

Nouns which end in *a*, whether written with *alif* or *y*, are indeclinable.

شَكْوَى complaint; دُنْيَا world.

The *a* in these words is a feminine ending which is spelt with *y*, unless the third radical is *y* when *alif* is used for variety. The same ending occurs in the 'relative adjective'.

### Vocabulary 5

مَطْبَخٌ kitchen.	قَلْبٌ (b) heart.
وَرْتَةٌ (a) heir.	عَلَمٌ (c) learned man.
حَارِثٌ a guard, watch-ful.	عَقْرَبٌ (d) scorpion.
دُكَّانٌ (e) shop.	كَلْبٌ (c) dog.
عَامٌ general.	فَلَّاحٌ peasant.
عَوَامٌ (f) the common herd.	خَاصٌ special.
حُفْلَةٌ wheat.	خَوَاشٍ (g) the upper ten.
سَعِيرٌ barley.	فَمَحٌ wheat (ripe).
صَدْرٌ (b) breast, chest.	ذُرَّةٌ millet, maize.
أَصْبَعٌ (h) finger.	كَيْفٌ (a) shoulder.
مِرْفَقٌ (i) elbow.	إِصْبَعٌ (j) thumb.
عُنُقٌ (a) neck.	ظَفَرٌ (a) finger nail.
	بَارِدٌ cold.

### Exercise 9

أَلَا قَرِيبٌ عَمَّارٌ - أَلَمْ تَرَ وَرْتَهُ - أَلَا نَبِيَاءٌ - لِلْمَطْبَخِ -  
 سَبَابِكُ الْبَيْتِ الْكَبِيرِ كَثِيرَةٌ - أَنْ فِي الْمَكِيدَةِ مَكَارِسَ  
 كَثِيرَةٌ - هَلْ مَفَاتِيحُ الْمَكِيدَةِ عِنْدَ الْحَارِثِ - لَا هِيَ  
 عِنْدَ الْأَمِيرِ - الشُّيُوخُ وَالْمَجَانِزُ جَالِسُونَ [جَالِسَةً]  
 فِي ظِلِّ الْأَشْجَارِ - الْكِلَابُ كَثِيرَةٌ عِنْدَ قَبِيلَةٍ مِنْ  
 قَبَائِلِ الْعَرَبِ - أَنْ رِذَائِلُ الْخَاصَّةِ فَضَائِلُ الْعَامَّةِ -  
 إِنَّ الْأَرْغَمَةَ مِنْ دُكَّانِ الْخَبَازِينَ - أَلَا شُرَافُ  
 شُرَكَاءِ الْأَمْراءِ فِي حَفَظِ الْمُدُنِ - دَاكَّانِ  
 الْبَيْتَيْنِ فِي سَوِيٍّ خَاصَّةٍ .

### Transcription

alPaqrribu Saqrribu — alʿulama:ʿu waraʿatulPanbiya:ʿi —  
 linnajjari furaka:ʿu — alʿatʿimatu Sindatʿobba:xi filmʿt-  
 baxi — fuba:bi:kulbaytilkabi:ri kaθiratu:n — ʿinna  
 filmadinati maðarisa kaθiratan — hal mafati:hu-  
 madinati ʿindalḥarisi — la: hiya ʿindalʿamiri —  
 aʃʃuyuxu walʿaja:ʿizu jalisu:na [ja:lisatu:n] fi: ʿillilʿa-  
 jari — alkila:bu kaθiratu:n ʿinda qbi:latin min qbba:ʿilil-  
 ʿarabi — ʿinna raða:ʿilalxa:ssu:ti faðu:ʿilulʿa:mmati —

ʔinnalʔaryifata min dake:kinilxabba:zina — alʔaʔaʔu  
ʔuraka:ʔulʔumara:ʔi fi: ʔaʔil muduni — dake:kinulbaqqu:  
lina fi: suqin xaxsɔtin.

10

the farmers and merchants are the pillars of the land — the boy's fingers are dirty — the slaves are servants (of God) — wheat is the food of the nobles and barley the food of the poor — the owners of fine clothing are in king's palaces — Syrian fruits are good — the children of the nobles are in special schools — the girl's nails are clean but (and) the boy's nails are dirty — dogs are the watchmen of the Arabs — the winds on the islands are cold — the hearts of men are between the fingers of God.

## LESSON 6

## PERSONAL PRONOUNS

The independent personal pronoun can be used only in the nominative case. When a pronoun is in an oblique case, it is expressed by a suffix added to a verb, noun, or particle. The same suffixes are used for both the accusative and genitive except in the first person singular.

	Singular.	Dual.	Plural.
third masc.	هُوَ hu		هُمْ hum
third fem.	هَا ha:	هاتَا ha:ta:	هِنَّ hinna
second masc.	كَأْ ka		كُهم kum
second fem.	كِ ki	كُها kuma:	كُنَّ kunna
first	أَنَا or أَنَا, ʔi		نَا na:

As direct object appended to a verb the first person singular is *ni:*.

The suffixes are very like the independent pronoun but with *h* instead of *t* in the second person.

After *i* and *ay* the *n* of the third person becomes *i* by assimilation.

Before liaison *-hum* and *-kun* become *-humu:* and *-kumu:*. For the first person singular *ya* is used after *i:*, *a:*, and *ay:*; everywhere else *i:* is used.

With nouns the suffixes are added to the construct state; that means that nunation is dropped and, of course, the *aliy* of the masculine accusative. The *ni* of the dual and the *na* of the sound masculine plural are also dropped.

The *i:* of the first singular swallows up the case ending. These suffixes make the noun definite so an adjective agreeing with it must be also definite. An adjective is defined by giving it the definite article.

قَدَامِي qadami: my foot (all cases) كَذْبُهُ kadubu his dog (nom.).

جَارِيهِ jāriri his neighbour (gen.) وَلَدُهُ waladahu his son (acc.).

عَيْنَايَ ʔaynayya my two eyes (nom.) اِذْنِي ʔudnayya my two ears (oblique).

خَادِمِيYA xadimiyya my servants (all cases; the *ni* of the nominative is assimilated to the *y* of the suffix).

مَدْرَسَةُ الْجَدِيدَةِ madrasat aljadida The new school of (in) his town.

يَدُهُ ʔiduhu his strong hand (gen.).

فَضَائِلُكُمْ faḍailukum your noble virtues (acc.).










These suffixes are added to prepositions. Note the following:—

[illegible]

Note that before all suffixes except the first singular  $\bar{j}$  becomes  $j$ .

Sometimes the object suffix cannot be appended to a verb so, as it cannot stand alone, it is added to *ʔeywa:* which has no meaning but serves as a base for the suffix.

The suffixes are also added to  $\dot{\mathbf{c}}$  and particles like it.

OR  OR  — OR  OR  — but  —    

as, like does not take suffixes; the construct of the

noun *midlun* 'likeness' is used instead, or the compound *kamili*.

<sup>١</sup> they have wings like the bat.

(The feminine pronoun in *lahar* refers to a broken plural.) Arabic is fond of bringing a word or phrase to the front and referring to it by a pronoun in the actual sentence. 'Zaid's native land is Egypt' can be translated literally:—

وہابیہ

It is quite as likely to be:—

وہی ہے جو

Zaid, his native land is Egypt.

مجلس وطنی

Egypt, it is Zaid's native land.

وطن ربه هو

Zaid's native land, it is Egypt.

The difference between these modes of expression is less than it is in English.

بعض *baʿṣun*, 'someone, some' (sing. or pl.). Usually with a following genitive.

بَعْضِ النَّاسِ فِي الْبَيْتِ وَبَعْضُهُمْ فِي الدُّنْيَانِ

Some of the folk are in the house and some (of them) in the garden.

[illegible]

A poem by some poet.

## Vocabulary 6

وَطَنٌ (a) native land.	شِعْرٌ (a) poetry, poem.
شَاعِرٌ (شِعْرَاءُ) poet.	قَوِيٌّ strong.
وِزْنٌ (a) weight.	قُوَّةٌ (قَوَى) strength.
سَرِيعٌ swift.	عَقْلٌ (b) reason, intelligence.
شَرَفٌ honour.	هَمٌّ (هَتَمَ) care, anxiety.
لَبَنٌ (a) milk.	تَجَارِبٌ (تَجَرَّبَ) experience.
ضَعِيفٌ weak.	كثْرَةٌ multitude, abundance.
جَمَلٌ (c) male camel.	مَعْلُومٌ known.
نَاقَةٌ (نُوقٌ) female camel.	شَاةٌ (سَاءَ) a sheep.
مَزَى goats.	بَقَرٌ cattle (sing. بَقْر).
بُزٌّ (بُزْرَانٌ) bull.	خَيْلٌ horses, horsemen.
زَيْتُونٌ olives, olive trees.	بُغَالٌ (بُغَالِيْسٌ) buffalo.
زَيْتٌ olive oil, oil.	

## Exercise 11

يَدِي نَظِيْفَةٌ - يَدَاكُمْ نَظِيْفَتَانِ - اَفَرَأْسُهُ الْحَسَنَةُ سَرِيْعَةٌ -  
 زَيْلُ شَيْءٍ حَسَنَةٌ - اِنْ بَقَرَهُ لَهَا لَبَنٌ كَثِيْرٌ - وَزَيْتِي عِنْدَهُ  
 كَوَزْنِ الْكَلْبِ - قُوَّةُ الْاِنْسَانِ فِي عَقْلِهِ وَلِسَانِهِ -  
 شَعْرَاءُ الْعَرَبِ وَفَوَارِسُهُا كَثِيْرَةٌ - لَهُ وَلَدَانِ كَبِيْرُهُمَا  
 قَصِيْرٌ وَصَغِيْرُهُمَا طَوِيْلٌ - شَرَفُ الرَّجُلِ اَوْ لَا ذُهُ

وَهِيْمَتُهُ دَارُهُ وَجَارُهُ - اَسْمَارُكُمْ اللَّطِيْفَةُ مَعْلُومَةٌ بَيْنَ  
 النَّاسِ كُنَايِمٌ - لَصَحَابِي الْفَقِيْرَ حِمَارًا وَلِصَحَابِيْكُنِ  
 اَفْرَاسٌ كَثِيْرَةٌ - صَدُوْقُكَ الْكَبِيْرُ خَفِيْفٌ وَصَدُوْقُهَا  
 الصَّغِيْرُ ثَقِيْلٌ .

## 12

my wheat and my barley are in my big chests — her two hands are indeed clean — our native land is dear to us — boys, have you your books? — your gracious letters are in the keeping of my master — my two hands, and my two feet — your sister and her maids are sitting beside my cook — their chiefs are masters of wisdom — the two hands and two eyes of the old woman are weak — the weight of a man is the weight of his intelligence — the wisdom of the chief is from the multitude of his experiences.

## LESSON 7

## VERB

The verb has no tenses. Apart from the imperative, there are two finite forms which denote respectively completed and incomplete action. It is convenient to call them the perfect and imperfect, some prefer perfective and imperfective, remembering that these terms do not mean what they mean in English. Normally the perfect indicates a finished and therefore past act while the imperfect denotes an unfinished and therefore present or future act. The simplest part of the verb is the third masculine singular of the perfect which is used as the name of the

verb; we speak of the verb 'to write', Arabs speak of *kalaba* 'he wrote'.

The verb is highly developed but on lines foreign to us. By additions to the root modifications of the original meaning are expressed. The plain root is called the simple or first and the enlarged stems are also called by numbers. It is convenient to call the vowel, which follows the second radical whether in the perfect or imperfect, the characteristic.

In this book a strong verb is one which comes from a root having three different radicals, neither of them being *ʔ*, *w*, or *y*.

### *Perfect of the Strong Verb, Stem I*

Before reading the following notes, study carefully the perfect in Table I.

The perfect is made by the addition of suffixes to the root. Those of the second person are the same as the endings of the personal pronoun, and closely resemble the pronominal suffixes.

In the third feminine singular and dual the *t* is the feminine *t*.

*a*: is the sign of the dual as in the nominative of the noun.

*u*: is masculine plural as in the external nominative plural of the noun. The *alif* following this *u* has no meaning but is always written after a plural *u* in the finite verb; in some weak verbs it is useful for distinguishing the plural from the singular. It is dropped before a pronominal suffix.

In Stem I there are three classes of perfect  
فَعَلَ — فَعِلَ — فَعُلَ

فَعَلَ; the inflections are the same for all. فَعِلَ are usually intransitive. Many verbs have more than one form.

هَلَكَ — هَلَكَ he perished.

With verbs denoting a state, the perfect must be translated by the English present. شَبِعَ 'he is satisfied (with food)', i.e. he has eaten enough and now does not want to eat more.

The third person singular of the verb may contain its own subject. شَبِعَتْ 'she is satisfied', شَبِعَ 'he is satisfied', are complete sentences. You can also say, شَبِعَتْ زَيْنَبُ 'Zaynab is satisfied'; شَبِعَ زَيْدُ 'Zayd is satisfied'. All other parts of the perfect or imperfect contain their subjects.

One grammar gives twenty-one rules for the agreement of subject and verb. You can write correctly if you remember this much:—

If the verb comes before the subject, it is third masculine singular unless the subject is a woman or women and follows the verb immediately when it is third feminine singular.

If the subject comes first, the verb agrees with it.

Other agreements are possible but not necessary.

دَخَلَ الرَّجُلُ الدَّارَ وَخَرَجَ مِنْهَا

The man went into the house and came out of it.

دَخَلَ الرَّجَالُ الْبَيْتَ وَخَرَجُوا مِنْهُ

The men went into the house and came out of it.

لَبِسَتِ الْمَجُورُ ثِيَابَهَا وَخَرَجَتْ مِنْ حُجْرَتِهَا

The old woman put on her clothes and came out of her room..

لَمَّيْتِ الْبَنَاتِ ثُمَّ رَجَعْنَ إِلَى بُيُوتِهِنَّ [بُيُوتُهُنَّ].

The girls played, then returned to their houses (homes).

both right } كَتَبَتْ إِلَى اخْتِيَا زَيْنَبُ } Zaynab wrote to her sister. كَتَبَتْ إِلَى اخْتِيَا زَيْنَبُ }

Arabic does not distinguish between being and becoming; thus كَتَبْتُ means both 'to wear clothes' and 'to put them on'.

The addition of pronominal suffixes makes no difference to the parts of the perfect except the second masculine plural and, sometimes, the second feminine singular.

The object suffix of the first person singular is *ni*.

كَتَبْتُهَا he wrote it; كَتَبَتْهُ she sent me;

دَخَلْتُمُوهُمُ you (pl.) entered it; ضَرَبُوهُ they hit him;

لَمَّسْتِهَا you (fem. sing.) put it on, or لَمَّسْتِهَا.

A nominal sentence begins with a noun.

A verbal sentence begins with a verb.

This distinction is important because some particles must be followed by a noun and others by a verb.

The verb comes first unless there is a reason for some other order. The direct object of a transitive verb is in the accusative.

Most verbs, which are transitive in English, are so in Arabic; many, which are intransitive in English, are transitive in Arabic.

### Vocabulary 7

(The vowel after a verb is that of the imperfect; the noun is the infinitive.)

صَرَبْتُ i. strike.	فَقِهْتُ فهم understand.
طَلَبْتُ u. seek, look for.	اَفْتَحْتُ a. open, conquer.
خَرَجْتُ u. go, come out.	دَخَلَ u. enter.
ذَهَبْتُ a. go away.	رَجَعَ i. return.
كَسَرَ i. break.	نَزَلَ i. come down, dis-
بَعَثْتُ a. send.	mount, camp.
سَمِعْتُ سمع hear.	شَرَبْتُ سرب drink.
كَتَبْتُ u. write.	قَطَعَ a. cut, cut off.
لَعِبْتُ لعب play.	حَفِظَ keep, guard.
ذَكَرْتُ u. remember, mention.	صَعِدَ go up.
سَبَّحْتُ سمع be satisfied (with food).	صَرَخَ u. cry for help.
كَلَامُ speech, what is said.	صَوْتٌ (a) voice, noise.
جَبَلٌ (c) mountain.	لَبَنٌ (a) milk.

### Exercise 13

صَرَبْتُ السَّيِّحَ وَأَسَى الْوَالِدِ - فَرَمْتُ الْمَجُوزَ كَلَامَ الْجَارِيَةِ - أَطْلَبُ طَمَامًا مِنَ الْمَطْبَخِ - طَلَبْتُ لَحْمًا مِنْ ذَكَانِ الْجَرَّارِ - خَرَجَ الْأَوَّلُ مِنْ الْمَسْجِدِ

وَدَخَلُوا فِي الْمَكْرِسَةِ - دَهَبَتْ الْحَيَاةُ مِنْ مَكِّيَّةٍ  
وَرَجَعْنَ إِلَى وَطَنِنَا [وَوَطَنَيْنَّ] - يَا بَنَاتُ هَلْ  
شَرِبْتِ الْمَاءَ - بَلْ شَرِبْنَا الْمُبْنَى - هَلْ سَمِعْتِ اصْوَاتَ  
الطَّيْرِ عَلَى الشَّجَرِ - قَطَمْتُ اللَّحْمَ قِطْعًا صَغِيرَةً -  
بَعَثْنِي أُمِّي إِلَيْكَ - نَزَلَ الرَّجَالُ مِنْ رَأْسِ  
الْجَبَلِ وَفَتَحُوا الْمَكِّيَّةَ .

14

have you (sing. and plu.) written the letters? — the boy broke the dog's leg with a stone — they heard what the governor said and returned to their homes — the kings entered the land and conquered it — I opened the window and a dog came in — the guardians of the cattle have called for help; did you hear them? — the doctors amputated the man's hand and foot — did you go into the room? — girls, did you play with the big dog? — evil men cut off the ears of the cattle — you two girls, have you sent a present to your sister?

## LESSON 8

## IMPERFECT INDICATIVE

Read Table 1. The inflection of the imperfect is, by prefixes and sometimes also by suffixes. The first radical has no vowel.

The prefixes denote the person except in the third

feminine singular and dual where the *t* is feminine. Elsewhere *ya* stands for the third person, *ta* for the second, *ʔa* for the first singular (cf. *أنا*) and *na* for the first plural (cf. *نحن*).

*a*: is again the sign of the dual; *u*: of the masculine plural (except in the first person); *-na* of the feminine plural (cf. *أنتن هنن* and *كنين*).

The imperfect has three forms *يَفْعَلُ* — *يَفْعَلَانِ* — *يَفْعَلُونَ* but the inflections are the same for all of them.

*يَفْعَلُ* has the imperfect *يَفْعَلُ* (no exceptions) *يَكْرُمُ* *يَكْرُمَانِ* *يَكْرُمُونَ*

*يَفْعَلُ* has the imperfect *يَفْعَلُ* (perhaps five exceptions)

*يَعْصِبُ* *يَعْصِبَانِ* *يَعْصِبُونَ*

*يَفْعَلُ* has any of the three forms but *يَفْعَلُ* usually occurs when one of the second or third radicals is a guttural consonant.

The word *سَوْفَ* or the particle *سَ* is prefixed to the imperfect when it is desired to show that it refers to the future.

It suffers no change when pronominal suffixes are added to it. It often denotes an act growing out of another.

'He came out and looked' may be translated *خَرَجَ يَنْظُرُ* or *خَرَجَ وَيَنْظُرُ*.

The imperfect suggests a close connection of the two acts ;  
 suggests two unconnected acts. Thus the

imperfect often refers to past acts, as in the preceding example, when the whole sentence refers to the past.

An imperfect linked to the main sentence by 'and' or a pronoun or by both indicates an attendant circumstance :

he came in and he was laughing.

he came in laughing—while laughing.

### Interrogative Adverbs

where, whither ? أنت أين where are you ?

where are you going ? أين تذهبون ؟

whence ; أين خرجوا (from) where did they get out ?

how ? كيف حالك how is your condition ? how are you ?

how did your Lord act ? كيف فعل ربك ؟

These words make no change in the form of the sentence.

how much ? how many ? كم

When it asks a question, it is followed by a noun in the accusative singular :—

كم حجرات في البيت

how many rooms are in the house ?

كم انسانا في الجماعة

how many persons are in the company ?

بكم ديناراً الثوب

for how many dinars is the costume ?

When exclamatory, it is followed by the genitive of a singular or of a broken plural ; if there is a verb, it is in the perfect.

كم كأس شربت كم كأس كووس  
 what a lot of cups I have drunk !

In both usages, كم may be followed by with a genitive :—

كم من حجرات في البيت  
 how many rooms in the house ?

### Vocabulary 8

نظر u. look at, see.

جيش (b) army.

غضب be angry.

بلد (c) town.

فعل a. do, act.

كأس (b) cup.

جمع a. collect (trans.).

دينار (دنانير) دينار, gold coin

سبح a. swim.

(Latin denarius).

عدو (a) enemy.

ثوب piece of cloth, clothing.

شتاء winter.

كرم be noble, generous.

صف (b) row, rank.

ضحك laugh.



صَنَعَ a. make, do.	صَيْفٌ summer.
جَلَسَ i. sit.	خَشَبٌ wood.
قَدِمَ advance, arrive.	بَلَدٌ (بِلَادٌ) country.
بَكَى a. bark.	جَمَاعَةٌ party, company.
طَبْلٌ (b) drum.	

## Exercise 15

دَخَلَ الْأَوْلَادُ الْبَحْرَ يَسْبَحُونَ - بَسَّتِ الْجَارِحَةُ إِلَى  
يَطْلُبُ حَسْبًا - جَلَسْنَا عِنْدَ الْإِمِينِ نَشْرِبُ وَنُصْحَلُ -  
خَرَجَ إِمِيرُ الْجَيْشِ يَصْطَلُّ فِي الْجَبَلِ وَيَنْظُرُ إِلَى  
صُفُوفِ الْعَدُوِّ - ذَهَبَ الرَّفْقَاءُ مِنَ الشَّامِ إِلَى الْقُدْسِ  
يَنْزِلُونَ كُلُّ لَيْلَةٍ فِي بَلَدٍ - إِنَّ النَّاسَ فِي الصَّيْفِ  
يَحْرُجُونَ مِنَ الْبِلَادِ الْخَارَةِ وَيَنْزِلُونَ فِي الْبِلَادِ  
قَرِيبَةٍ مِنَ الْبَحْرِ - قَدِمَ التَّاجِرُ مَكْنِيَّةَ الْمَلِكِ يَجْمَعُ  
الَّذِينَ نَازِلِينَ مِنْ أَصْحَابِهِ - سَمِعْتُمْ صَوْتَ الطَّبُولِ.

16

God will conquer the town by (on) the hand of his prophet — the dogs came out barking — men wear heavy clothes in winter — you sat down and listened to the words of the poet — do the girls make their clothes? — the king

strikes good dinars — the children went out to play — the army advanced beating their drums — the carpenter made cups of wood for us to drink from — we heard the watchmen calling for help against the enemy — I looked at him and he was angry at what I had said.

## LESSON 9

## DEMONSTRATIVE PRONOUNS

The letters *ḍ*, *h*, *l*, *k* have demonstrative force, the pronouns are compounded from them. We have already met *l* in the definite article and the emphatic *la*.

This. The simplest pronoun is *ḍa*: but more common is the compound *ha:ḍa*: which is usually written *هَـٰذَا* or *هَـٰنَا*.

Singular.	Dual.	Plural.
هَـٰذَا masc.	هَـٰذَانِ	هَـٰؤُلَاءِ <i>ha:ʔula:ʔi</i>
هَـٰذِي fem.	هَـٰتَانِ	هَـٰتَيْنِ

The inflections of *ḍa* can be found by cutting off the prefix *ha:*.

That.	Singular.	Dual.	Plural.
	ذَـٰلِكَ masc.	ذَـٰلِكَ	أُولَـٰئِكَ <i>ʔula:ʔika</i>
	تَـٰلِكَ fem.	تَـٰلِكَ	تَـٰلِكَ

More common in the singular are *ذَـٰلِكَ* (masc.) *تَـٰلِكَ* (fem.).

A demonstrative pronoun precedes its noun and, as it is by nature definite, the noun must be definite also.

هَذِهِ الْمُرْسَلَةُ this messenger ; الرِّسَالَةُ this riding beast.

But if the noun has a pronominal suffix, the demonstrative follows it.

هَذَا قُوتُكَ this your food = this food of yours.

If the noun is indefinite you have a sentence :—

هَذَا قَلَمٌ this is a (reed) pen ; ذَلِكَ امْرَأَةٌ that is a slave girl.

When the predicate of a sentence is definite, the pronoun of the third person is put between the demonstrative and the predicate.

ذَلِكَ هُوَ الْحَكِيمُ

that is the doctor (literally, wise man).

هَذِهِ هِيَ الْبَلَدُ this is the village (estate).

أُولَئِكَ هُمُ أَصْحَابُ الْحُكُومَةِ

those are the members of the government.

In sentences like these, the demonstrative is a nominative absolute and the real sentence is the personal pronoun plus the predicate. It is a mistake to say that the personal pronoun takes the place of the copula 'is', 'are'.

Interrogative pronouns.

مَنْ 'who?', مَا 'what?' These are indeclinable.

مَا when combined with the preposition لَ is often abbreviated لِمَا or لِمَ.

مَنْ أَلْوَ كَيْلٌ who is the agent?

مَنْ صَرَخَ who shouted for help?

مَنْ ذَكَرْتَ whom did you mention?

لِمَنْ الْجَوْهَرُ whose is the jewel?

لِمَ نَظَرْتَ إِلَيْهَا for what (why) did you look at her?

مَنْ and مَا are also used as indefinite pronouns and then they behave like conditional particles.

أَيُّهُ أَيُّهُ 'which of' is always followed by a genitive or a pronominal suffix.

أَيُّكُمْ صَعِدَ فِي دَاسِ الْمِنَارَةِ

which of you went up to the top of the minaret?

## Vocabulary 9

مَشْهُورٌ well known, famous.

حُكُومَةٌ government.

فِرَاشٌ (d) bedding, furniture

صَبِيحَةٌ (c) estate, village.

(i.e. cushions and rugs).

قُوتٌ (a) food.

أَهْلٌ (أَهْلِيٌّ) family.

أَمَةٌ (أَمَاءٌ) slave girl.

وكيل (وكلاء) agent, man of business.  
 جهل ignorance.  
 مدخل (مدخل) entrance.

فصله silver.  
 صراط path.  
 حديد sharp.  
 عسير difficult.  
 قبيلة (قبائل) tribe.

قول (a) speech, word, what is said.  
 قليل (a) few, easy.

منارة (منار) lighthouse,  
 منارة minaret.

دواب (دواب) riding animal.  
 قلم (a) reed pen.  
 حكيم (حكما) wise man.

ذهب gold.  
 مال (a) wealth, property, money.

مخرج (مخارج) exit.  
 ورق (a) leaf, paper.

سيف (b) sword.

رفيع fine, thin (lit. powdered).

يسير few, easy.

## Exercise 17

هذان الرجلان هما شيخنا القبيلى - هذه هى  
 الامه الصادقة - صيغى هذه مشهورة فى البلاد -  
 تلعب هذه البنات فى صحن المدرسية - نزل اولائك  
 الرجال عند مدخل البلد - سمعت كتابك ذلك  
 ينبج - هذا فراشك - لمن هذه الجواهر - هى  
 لو كيا صاحب الصبغة هذه - اولائك اماني من اهلي

الشيخ - من صنع كؤوسك وصحونك تلك - من  
 بشت الى - من قول من هذا .

18

short poems are the well-known ones — I am angry at what you have done — that agent has much silver and gold — whose is that estate? — the watchman went up the minaret of that mosque and raised the alarm (cried for help) — the children will write on that paper with these pens — that poor friend of yours has gone away to look for food — this agent of yours has collected much wealth — the leaves of these trees are food for sheep — escape (exit) from his ignorance is hard for the ignorant — my wealth is my sword and my books.

## LESSON 10

## ADJECTIVES

Some of the common adjectival forms have already been mentioned.

قتيل is often passive in meaning: قاتل killed.

فاعل the active participle is often used as an adjective

or noun: عادل just; شاهيد a witness, martyr.

مفعول the passive participle is used as an adjective:

مشهور famous.

فَهْمُولٌ is intensive. جَهْمُولٌ very

ignorant; كَاذِبٌ untruthful كَذُوبٌ a great liar;

كَسُولٌ very lazy.

فَعْلَانٌ (without nunation) the feminine is فَعْلَانِي:

غَضَبَانٌ — غَضَبَانِي angry; يَبِئَانٌ — يَبِئَانِي tired;

كَسَلَانٌ — كَسَلَانِي lazy.

فَعْلَانٌ has two meanings.

1. It denotes colours and bodily defects:—

	Masculine.	Feminine.	Plural
black	أَسْوَدٌ	سَوْدَاءٌ	سُودٌ
white	أَبْيَضٌ	بَيْضَاءٌ	بَيْضٌ
red	أَحْمَرٌ	حَمْرَاءٌ	رُومٌ

The dual of the feminine changes the final *ā* into *w*;

سَوْدَاوَانِ two black (women).

2. The relative, the 'adjective of superiority'. Arabic has only one form which does duty for both our comparative and superlative, it denotes intensity, the quality of the simple adjective raised to a higher power. The form is:—

Masculine.

أَفْعَلٌ

Feminine.

فَعْلَانِي

Plural.

فَعْلَانٌ

Roughly, when this form is indefinite, it is comparative; when it is definite, it is superlative.

When indefinite or when defined by a following genitive or pronominal suffix, the masculine is used for both genders and all numbers. When defined by the article, it is inflected for both gender and number. Of course, it is always inflected for case.

'Than' is expressed by مِنْ.

big أَكْبَرُ كَبِيرٌ كَبِيرٌ

الرَّجُلُ أَكْبَرُ مِنَ وَلَدِهِ

the man is bigger than his son.

كَارِيٌّ أَكْبَرُ مِنْ دَارِهِ

my house (fem.) is bigger than his.

الشَّوَارِعُ أَكْبَرُ مِنْ شَوَارِعِ الْقَرْيَةِ

the streets of the capital are cleaner than those of the village.

هُوَ أَطْوَلُ فِي أَهْلِهِ

he is the tallest in his family.

هُوَ أَطْوَلُ الْجَمَاعَةِ

he is the tallest of the party.

هِيَ أطولهن ذراعًا

she is the longest of them as to arm  
= she has the longest arm of any.

هِيَ الطولى ذراعًا

she is the longest in arm.

When the second and third radicals are the same, the forms of the elative are:—

few قَلِيلٌ أَقَلُّ أَشَدُّ قَلِيٌّ قَلِيٌّ أَشَدُّ شَدِيدٌ شَدِيدٌ شَدِيدٌ

To make the elative from adjectives denoting colours or bodily defects, an adjective meaning 'strong' in the elative is used with the noun denoting the colour. The noun is in the accusative.

هَذَا أَشَدُّ بَيَاضًا مِنْ ذَلِكَ

this is more white than that.

There are two irregular elatives.

خَيْرٌ as a noun means any sort of 'goodness' and, as an adjective, 'better,' 'best.'

شَرٌّ as a noun means any sort of 'badness' and, as an adjective, 'worse,' 'worst.'

Feminines of the form فَعْلَالَةٌ belong, of course, to the second declension with only two case endings and those of the form فَعْلَالِيٌّ are indeclinable (Lesson 5).

## Vocabulary 10

لَوْنٌ (a) colour, course (at a meal).

أَسْمَرٌ brown.

زَهْرٌ (b) flower.

تَغَلَّ سَاقٌ sing. palm tree.

مُصِيبَةٌ (مَصَائِبٌ) calamity.

حُمْرَةٌ redness.

صَلَاةٌ (صَلَوَاتٌ) prayer, the

زُرْقَةٌ blueness.

Muslim form of worship.

يَاضٌ whiteness.

مَوْهَبَةٌ (مَوَاهِبٌ) gift.

أَخْضَرٌ green, dark coloured.

ذِرَاعٌ (e) forearm, arm, cubit.

أَعْرَسٌ deaf.

تَمْرٌ dates, sing.

أَعْرَسٌ dumb.

خَضَرَةٌ greenness, being a dark

أَعْدَبٌ hunch-backed.

colour.

حَلَوٌ sweet.

صَفْرَةٌ yellowness.

أَعْرَسٌ one-eyed.

سَوَادٌ blackness.

أَعْرَجٌ lame.

أَزْرَقٌ blue.

أَمْرٌ bitter, sour.

أَصْفَرٌ yellow, pale.

## Exercise 19

كَأَنَّكَ ذَلِكَ أَيْضًا - هَذَا الْفَرَسُ - أَسْوَدُ - أَلْبَنُ  
الْأَسْوَدُ فِي الْحَجَرَةِ الْحُمْرَةِ - هَذِهِ الشَّجَرَةُ خَضْرَاءُ  
فِي الصَّيْفِ - عَيْنَا الْبَيْتِ زُرْقَاوَانٍ - الصِّرَاطُ أَحَدُ  
مِنْ السَّيْفِ وَإِذَاكَ مِنَ الشَّعْرِ - لَوْنٌ هَذَا الزَّهْرِ مَا



ذُو is never used with suffixes : it often takes the place of an adjective :—

ذُو عِلْمٍ 'learned', 'a learned man'.

ذَاتُ مَالٍ 'rich', 'a rich woman'.

سَنَوَاتٍ 'year' has two plurals سَنَوَاتٍ and سَنُونٍ ; the

oblique case of the latter is سَنِينٍ with assimilation.

فَا—فُو 'mouth' is regular but in the construct فَا فَم

—فَاه—فُوهُ may also be used ; with suffixes : فَا فِى

—فَاهُ but فِى 'my mouth' (all cases).

A few nouns begin with liaison :—

ابْنٌ (أَبْنَاءُ) 'son' ; ابْنَةٌ (بَنَاتٌ) 'daughter' ;

إِنْسَانٌ (مasc.) 'two' ; إِنْسَانٌ (fem.) 'two' ;

اسْمٌ (أَسْمَاءُ) 'name' ; اِسْمٌ (أَسْمَاءُ) 'woman' ;

اِمْرَأَةٌ (مasc.) 'man' ; اِمْرَأَةٌ (acc.) اِمْرَأَتِي (gen.).

اِمْرَأَةٌ and اِمْرَأَةٌ drop the liaison after the definite

article and become اِمْرَأَةٌ and اِمْرَأَةٌ ; the other nouns

keep the liaison : اَلْأَبْنَةُ — اَلْأَبْنُ.

ابْنٌ has a sound plural بَنُونَ — بَنِينَ which is used

in the names of tribes : بَنُو بَكْرِ 'the tribe Bakr'.

Note the following spellings :—

اَللّٰهُ اِسْمُ 'in the name of God'.

زَيْدُ بْنُ مُحَمَّدٍ Zayd ibn Muhammad

Zayd, the son of Muhammad.

زَيْدُ ابْنِ مُحَمَّدٍ Zayd ibn Muhammad

Zayd is the son of Muhammad.

In the last example the connecting vowel *i* is not indicated in writing even in vocalized texts.

كِلَا ; fem. كِلْتَا 'both' is used only in the construct state. With a suffix it is inflected for case like any

dual, with a noun it is not.

## Vocabulary 11

مَوْتٌ death. جَدُّ (a) grandfather.

جَمَالٌ beauty. عَمُّ (a) paternal uncle.

زَنَعَ i. take away. عَمَّةٌ paternal aunt.

عَرَفَ i. know. مَطَرٌ rain.

هَوَاءٌ	air.	خَالَ	(a) maternal uncle.
شِمَالٌ	north.	خَالَه	maternal uncle.
مَشْرِقٌ — شَرْقٌ	east.	تَوَدَّ	(a) storm.
شَهْرٌ	(b — e) month.	نَسِيمٌ	(c) breeze.
نَهَارٌ	day, daylight.	جَنُوبٌ	south.
جِدَارٌ	(d) wall.	مَغْرِبٌ — غَرْبٌ	west.
قَلْبٌ	heart.	دَقِيقَةٌ	(دَقَائِقُ) minute.
نَجَحَ	a. succeed.	ظَهَرَ	(b) back.
تَبَعَ	and VIII follow.	ظَهَرَ	noon.
جَدَّةٌ	grandmother.		

## Exercise 21

سَمِعَ ابْنِي وَأَخُوكَ أَصْوَاتَ الدَّوَابِّ — طَلَبْتَ الْإِبْنَةَ  
 أَبَاهَا فِي السُّوقِ — جَمَعَ الشَّيْخُ أَبْنَاءَهُ عِنْدَ فَرَشِهِ  
 قَبْلَ الْمَوْتِ — نَزَعْتَ ابْنَةَ الْبَيْتِ الْأَوْرَاقَ الْبَيْضَاءَ  
 مِنْ يَدِ أَخِيحَتَا — دَخَلْتَ الْمَرَاةَ مَعَ ابْنَيْهَا بَيْنَ يَدَيِ  
 الْخَلِيلَةِ — يَا أَبْنَاءُ هَلْ تَعْرِفُونَ أَسْمَاءَ الزُّهُورِ — لَمْ  
 نَعْرِفْ أَسْمَ كُلِّ زَهْرٍ فِي الْبُسْتَانِ — بَعَثَ أَخَاكَ  
 فِي الطَّرِيقِ أَكْثَبَ أَسْمَهُ عَلَى جِدَارِ كُلِّ بَيْتٍ —

إِنَّ أَبَوَيْكَ يَفْرَحَانِ عَلَى نَجَاحِكَ — الْمَرْءُ بِأَصْمَرِيهِ  
 قَلِيلٌ وَلِسَانُهُ — جَمَالَ الْمَرْءُ فِي لِسَانِهِ وَجَمَالَ  
 الْمَرَاةَ فِي عَقْلِهَا.

22

do you and your brother understand what I have said? —  
 my two brothers and two sisters play with your brothers  
 and sisters — did your father send your brother to me? —  
 the woman sent her sons to seek wealth in distant lands  
 — what is your name? my name is well known, it is the  
 best known of the names of the Arabs — woman, have  
 you any children? — yes I have a son and two daughters  
 — this man has two fathers, the father of his body and the  
 father of his intelligence — did you stop at the house of  
 my friend's father? — the possessors of knowledge and  
 wealth are the fewest of men.

## LESSON 12

## IMPERATIVE. PARTICIPLES. INFINITIVE

The imperative (Table 1), being a command, is an  
 incomplete action and so connected with the imperfect.  
 It has no prefixes and the inflections are cut short. The  
 loss of the prefix makes a helping vowel necessary; this  
 is " when the characteristic is " and otherwise "i.

اَكْتُبْ write; اَسْمَعْ hear; اصْرِبْ hit.

The imperative is confined to the second person and is  
 affirmative only; a negative command is expressed  
 differently.

It can take the object suffixes.



The active participle is **كَاتِبٌ** and **فَاعِلٌ** are common forms for the plural.

When derived from a transitive verb, it can take an object and, being a noun, it takes its object in the genitive case:—

**زَيْدٌ قَاتِلٌ زَيْدٍ** Zaid's murderer;

**طَالِبُو عِلْمٍ** seekers after knowledge, scholars.

It is obvious that this participle easily passes into a noun or adjective.

The passive participle is **مَكْتُوبٌ**: the plural is **مَكْتُوبَاتٌ**.

In themselves the participles contain no idea of time.

Infinitive.—There is no fixed form for the infinitive of the simple stem; **فَعَلَ** is common but the infinitive of each verb has to be learnt.

Many verbs of motion have the form **فَعُولٌ**:—

**دَخُولٌ — نُزُولٌ — خُرُوجٌ** but **ذَهَابٌ**.

**فَعِلٌ** usually has:—

**فَرَحٌ — غَضَبٌ — فَرَحٌ** rejoice be angry

As the infinitive is a noun, it can govern a genitive which may be either subject or object of the verbal idea.

**قَاتِلُ زَيْدٍ** the killing of Zaid.  
the killing by Zaid.

Therefore it is sometimes best translated as passive:—

**أَنْ يُقَاتَلَ** **فَالْقَتْلُ أَكْرَمُ مِثْلَةٍ**

if they are killed, being killed is the noblest mode of death.

When both subject and object are mentioned, the subject is put in the genitive and the object in the accusative.

**الْوَالِدُ خَالِدٌ ضَرْبُ** Khalid's hitting Waleed

**إِيَّاهُ** **بَعَثَنِي** my sending him.

The object can always be put in the accusative.

The object both of an infinitive or a participle is often introduced by **لِ** especially when the verbal noun is in the adverbial accusative.

**تَوَسَّطَ لِي** **أَكْرَمًا لَهُ**

I stood up to do him honour (Lesson 15).

The infinitive takes the place of the two English forms 'to write' and 'writing'.

It passes easily into an abstract noun and even into a concrete one.

**وُجُودٌ** existence (**وَجَدَ** 'find').

**تَصْوِيرٌ** picture (from a derived stem 'give shape to').

## Vocabulary 12

طفل (a) infant.	أنف (b) nose.
عظيم glorious, great.	جبنة cheese.
أمر (b) thing, affair.	سر (a) secret.
سهل level, easy.	أمين faithful.
قتل u. kill.	أمر (أو أمر) command.
خدم i.u. serve.	شرف honour, nobility.
منزل (منازل) house,	كتم u. hide (trans.).
camp, stage (of a journey).	ضيف (a) guest.
غلام (غلمان) young man,	عذاب punishment.
servant, boy.	خد (b) cheek.
عذب II punish.	جبهة (c) forehead.
سرق i. steal.	جفن (b) eyelid.
سنة hip.	جوز nut.

## Exercise 23

يَا نِسَاءَ أَسْمَعْنَ صَوْتَ أَطْفَالِكُنَّ - الدُّخُولُ فِي  
هَذَا الْأَمْرِ أَسْهَلُ مِنَ الْخُرُوجِ مِنْهُ - يَا خَدَايَسَهُ  
اذْهَبِي إِلَى السُّوقِ وَاطْلُبِي مِنَ الْخِيَاطَةِ شَيْئًا يَبِي  
الْجَدِيدَةَ - إِنَّ كَاتِمَ السِّرِّ صَدِيقٌ أَمِينٌ - فَتَحْ نَفْسَكَ  
هُوَ النَّفْسُ - أَلَمْ تَرَ أَنَّهَا الْأَمِيرُ أَنْزَلَ مِنْ فَرْسِكَ

وَأَدْخَلَ مَنَزِلِي وَهَذَا لِي شَرَفٌ عَظِيمٌ - الْمَطْلُوبُ  
مِنْكَ الرَّجُوعُ مِنَ الْبِلَادِ الْبَعِيدَةِ إِلَى بَيْتِ  
أَبِيكَ - الْمَحْدُومُ عِنْدَكَ هُوَ خَادِمٌ كَلِمَتُهُمْ - أَنَا  
لِللَّهِ وَأَنَا إِلَيْهِ رَاجِعُونَ - خِدْمَةُ الرَّجُلِ أَخَاهُ شَرَفٌ.

24

my daughter, hear what I say — seek knowledge from all, from men and women — entering into wealth is difficult and the going out from it easy — knowledge of yourself is the greatest knowledge and the most difficult — the king rejoiced at the return of his army after its defeat of his enemies — cutting off the hand is the punishment of the thief — the generous man rejoices at the arrival of guests — your keeping your tongue from evil is the fear of God — the object of my sending this young man to you is his entry into your service.

## LESSON 13

## MOODS

The perfect has only one form which serves for indicative, conditional, and optative.

The imperfect has three besides the indicative (Table 1). Subjunctive.—This is a suitable name for this mood usually follows a subordinating conjunction. The *n* of the indicative is changed to *a*; the *ni* and *na* of the two syllabled inflections are cut off; while the feminine plurals are not changed.

It is used after the conjunctions *لِ* and *كَيْ* in order

that 'and also after **أَنْ** when that follows a verb expressing any sort of wish or purpose.

طَلَبَ مِنِّي أَنْ أَذْهَبَ إِلَى الْقُدْسِ

he sought from me that I should go to Jerusalem.

**أَنْ** with the subjunctive can always be replaced by an infinitive:—

طَلَبَ مِنِّي الذَّهَابَ إِلَى الْقُدْسِ

Jussive.—This is formed by dropping the inflection *u* of the indicative; in other places it is the same as the subjunctive.

It gets its name because it provides the imperative for the first and third persons and the negative imperative for the second:—

لَا تَكْتُبْ do not write;

لَا يَكْتُبْ let him write; لَا يَكْتُبْ let him not write.

As a positive imperative the jussive always takes the prefix **لِ**; after **وَ** and **فَ** the **لِ** loses its vowel.

وَلْيَكْتُبْ and let him write.

The jussive has other uses which have nothing to do with the imperative.

Energetic.—Roughly speaking, it is formed by adding *anna* to the indicative; but the individual forms must be learnt.

With the emphatic **لِ** it is used in solemn statements, especially after oaths. It is also used to express commands and wishes.

قَدْ حَلَفَ لَيَقْتُلَنَّ he had sworn, he will kill.

Note.—Arabic has no strict rules for indirect speech as have English and Latin.

Conditional sentences.—The conjunction is **أِنْ** 'if'; either the perfect or the jussive may be used in both parts of the sentence.

أِنْ فَعَلْتَ هَذَا هَلَكَتَ } if you do this, you will  
أِنْ تَمُوتَ هَذَا تَهْلِكُ } perish.

أَلَا 'if not' is often contracted to **أَلَا**.

**مَنْ** and **مَا**, when indefinite pronouns, are often treated as conditional particles:—

مَنْ سَكَتَ سَلِمَ he who keeps silent is safe.

### Vocabulary 13

حَلَفَ i. swear.

كَشَفَ i. uncover, disclose.

مَسَحَ a. measure.

مَرَضَ (a) illness.

حَيَوْتُ be present at.

حَيَاة life.

نَدِمَ repent.

d\*

سَكُوتٌ u. be quiet.	عَيْبٌ (b) fault, defect.	ظَهَرَ a. ظهر be manifest, con-
سَجَاعٌ bold.	مَرِيضٌ (مَرَضِيٌّ) ill, sick.	quer.
سَمٌ (b) poison.	فَرَسَةٌ prey.	اَبْدَى a nomad.
سَقَطَ u. fell.	سَلَامٌ be safe.	
سُفُوطٌ nomads.	سَجَاعَةٌ bravery.	
هَلَكَ i. perished.	فِرْعَوْنٌ firewood.	
هَلَكَ perish.		
عَجَلَ hurry.		
صَبَرَ i. endure.		
صَبَرَ be patient, endure.		
كَرِهَ be unwilling, not like.		

## Exercise 25

مَنْ يَجْعَلُ يَنْدَمُ - بَعَثَ الْمَكْرُومَهُ غُلَامًا نَبِيًا لِمَسْحُوحَا  
 الْمَزَارِعِ - طَلَبَ مِثْسِي الطَّيِّبُ أَنْ أَشْرَبَ لَبْنَا  
 كَثِيرًا - إِنَّ شِدَّتَ الْحَرْبِ عَرَفَتْ أَيُّ الْجَيْشَيْنِ  
 أَشْجَعُ - لِيَنْزِعَ مِنْ فَمِ الْأَسَدِ فَرَسَهُ لِنَعْرِفَ قُوَّتَهُ  
 وَشَجَاعَتَهُ - أَكْرَهُ أَنْ تَنْظُرَ إِلَيَّ عِيُوبَ جِيرَانِكَ -  
 كَتَبَ الْخَلِيفَةُ إِلَى أَمِيرِ جَيْشِهِ لَا تَقْتُلِ السُّيُوحَ  
 وَالْأَطْفَالَ وَلَا تَقْطَعْ الْأَشْجَارَ - إِنْ تَخْرُجَ مِنْ

هَذَا الْأَمْرِ تَخْرُجُ كُلُّ جِيَانِكَ - مِنَ السَّجَاعَةِ  
 أَنْ تَصْبِرَ عَلَى الْمَصَائِبِ وَالْمَكْرُوهِ - طَلَبَ  
 الْأَبُ حَكِيمِينَ لِيَكْشِفَا عَنْ مَرَضِ ابْنِهِ.

do not play with that sharp sword — I shall certainly discover his secret — let the youth be silent before one who is older than he — let me go into your house that I may look at your carpets — they broke the cup that the position in it might fall to the ground — send the servant to gather the dates fallen on the ground — the women of the tribe go out every day to collect firewood — be not angry with a friend — it is part of nobility to disapprove of defects in oneself.

## LESSON 14

## NEGATIVES

There are several negatives, each with its special uses. The negative stands at the beginning of the sentence, except when it denies a single word.

أَنْتَ عِنْدِي كَلَا شَيْءٍ

in my opinion you were as nothing.

لَا is 'no' and also 'not'.

A nominal sentence may be denied by مَا:—

مَا قَوْمٌ كَقَوْمِي

a tribe is not like my tribe—no tribe is like my tribe.

## مَا هُوَ مِنَ الْكَتَابِ

it is not from the Book (Koran).

A general negation may be expressed by **لَا** 'which denies the class'; the noun loses nunation and is in the accusative:—

**لَا رَجُلَ فِي الدَّارِ** no man is in the house.

If there are two clauses, the nominative may be used in both:—

**لَا خَوْفٌ عَلَيْهِمْ وَلَا فَرَعٌ**  
no fear is on them and no terror.

The defective verb **لَيْسَ** 'it is not' has no imperfect.

**لَيْسَ أَلَا لَيْسَ أَلَا لَيْسَ أَلَا لَيْسَ أَلَا لَيْسَ** —  
—, etc., is followed by a noun in the accusative or by

**بِ** with the genitive:—

**لَسْتُ بِعَالِمٍ** — **لَسْتُ عَالِمًا**  
I am not learned.

Sometimes it is reduced in meaning to 'not':—

**لَسْتُ أَقْصِدُ الْحَرْبَ** I do not intend war.

Verbal sentences.—The past is denied by **مَا** with the perfect or by **لَمْ** with the jussive:—

**لَمْ يَكْتُبْ** — **مَا كَتَبَ** he did not write.

The future is denied by **لَنْ** with the subjunctive; here the subjunctive stands in a main sentence.

**لَنْ يَكْتُبَ** he will not write — he will never write.

**مَا** with the imperfect denies the present:—

**مَا يَكْتُبُ** he is not writing (at the present moment).

**لَا** with the imperfect is a general negation and may refer to any time.

**لَا يَكْتُبُ** he does not write.

After another negative **لَا** may be used to continue a series of denials; the time is that of the first.

**لَمْ يَدْخُلِ الدَّارَ وَلَا نَظَرَ إِلَى شَيْءٍ فِيهَا**  
he did not enter the house and did not look at anything in it.

**لَا** with the perfect denies a wish:—

**لَا رَحْمَةً لَهُ** may God not have mercy on him.

لَا after an oath denies the future :—

وَاللَّهِ لَا فَتَفْتَحُ هَذَا الْبَابَ

by God I will not open this door.

لَا with the jussive is a negative command as was said in the previous lesson.

لَمَّا with the jussive means 'not yet' :—

لَمَّا يَكْتُبُ he has not yet written (but still has time).

بَلْ introduces a correction :—

بَلْ زَيْنَبُ لَا تَضْرِبُ زَيْدًا بَلْ زَيْنَبُ beat Zaid; no, Zainab.

بَلْ زَيْنَبُ لَا تَضْرِبُ زَيْدًا do not beat Zaid but (beat) Zainab.

غَيْر is a noun meaning 'change'; in the construct state it means first 'other' and then 'not' :—

الْمُلُوكُ وَالْغَيْرُهُمُ the kings and others.

الْعَرَبُ الْغَيْرُ non-Arabs.

وَجْهَهُ الْغَيْرُ إِلَى غَيْرِ مِصْرَ his face was not towards Egypt.

## Vocabulary 14

شَيْءٌ (a) thing, no nunation	أَحَدٌ fem. one.
بَعْضٌ (a) people, tribe, some.	وَقْتُ (a) time.
خَوْفٌ (a) be afraid, seek	كَيْفٌ restraint.
مَلْجَأٌ refuge.	وَرَعَ piety.
قَصْدٌ aim at, purpose.	حَزَنٌ be sorry.
هَرَبٌ u. run away.	رَحْمَةٌ have mercy on.
سَعَلَ (a) work, labour.	خَوْفٌ fear.
قِصَّةٌ (a) story, report.	خَبَرٌ (a) story, news.
عِلْمٌ know.	قَنَاعَةٌ be content, satisfied.
فَقْرٌ poverty.	بَلَاءٌ trial, misfortune.
جِرْدٌ greed.	سَرَمٌ greed.
أَسَدٌ (b) lion.	حَرٌّ heat.
خَيْرٌ goodness, beauty.	تَنْدِيرٌ management.
سَّمَاءٌ (سَمَوَاتٌ) sky, heaven.	طَبَقٌ (a) nature, character.

## Exercise 27

لَا تَصْنَعُوا أَوْلَادَكُمْ - لَمْ يَمْنَحْنِي أَبِي لَا طَلِبَ كِتَابًا  
لَكَ - لَنْ يَكُفُّمَ مِنْ لَا يَكُفُّمُ الْأَسْرَارَ - لَمْ نَسْمَعْ  
مِثْلَ هَذَا الْحَدِيثِ - اللَّهُ أَحَدٌ لَيْسَ كَمِثْلِهِ شَيْءٌ -  
لَا نَرْجِعُ مِنْ سَفَلِنَا فِي الْمَنَارِ عِ وَالْشَّمْسِ

فِي السَّمَاءِ - لَمْ تَفْرَخْ فِي هَذَا الْجَبْرِ وَلَا حَزَنًا -  
لَا فَقْرَ وَلَا بَلَاءَ كَالْحَرَصِ وَالْشَّرِّ وَلَا مَالَ  
كَالْفِسَاعَةِ - لَا عَمَلٍ كَالْتَدِيرِ وَلَا وَرَعَ كَالْكَفِّ  
وَلَا حَسَنَ كَحُسْنِ الْخُلُقِ - الْهَرَبُ فِي وَقْتِهِ خَيْرٌ مِنَ  
الصَّبْرِ فِي غَيْرِ وَقْتِهِ - اِثْنَانِ لَا يَسْبُحَانِ طَالِبُ عِلْمٍ  
وَطَالِبُ مَالٍ.

## 28

our enemies, may God not have mercy on them, are many — do not be afraid of work — the prophet never ate his fill of meat in his life — be not satisfied with a little knowledge — the days which have gone will never return — I do not seek gifts from the government to-day — do not take refuge with (إِلَى) another than God — do not laugh, my daughter, at the misfortune of the poor and be not angry at the success of the rich — he is the possessor of wealth, estates, and houses but (and) he is not yet content — you are not the possessor of wisdom.

## LESSON 15

## MORE ABOUT CASES

Accusative.—This is the adverbial case, for true adverbs are few.

Cognate accusative.—The infinitive, usually qualified in some way, carries on the idea of the verb :—

ذَهَبَ ذَهَابًا سَرِيعًا  
he went off a quick going (quickly).

أَخَذَنَا هُمْ أَخْذًا عَزِيزًا  
we laid hold on them the laying hold of a strong one = we took a good grip of them.

The infinitive may be left out :—

أُذْكُرُكَ اللَّهُ كَثِيرًا  
remember God much (often).

Extensions of this construction are :—

صَرَبْتُهُ مَرَّتَيْنِ  
I hit him twice.

صَرَبْتُهُ سَوْطًا  
I hit him with a whip.

Accusative of reason or cause.—It is the infinitive of a verb of sensation or thought referring to the same time as the main verb :—

لَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِيَّائِي  
do not kill your children from fear of poverty.

Accusative of extent in time or place.—All nouns of time may be used in this way :—

ذَهَبَ لَيْلًا  
he went away by night.

سَكَنْتُ فِي مَكَّةَ سِنِينَ [أَيَّامًا]  
he dwelt some years (days) in Mecca.

For place only names of direction, measure, and general words can be used :—

نَظَرَ زَيْدٌ ذَهَبَ مِيلًا he went away a mile.

نَظَرَ يَمِينًا وَيَسَارًا [شَمَالًا] he looked right and left.

جَلَسْتُ مَجْلِسَ زَيْدٍ - جَلَسْتُ مَكَانَ زَيْدٍ

I sat in Zaid's place.

جَلَسْتُ فِي الْمَسْجِدِ but I sat in the mosque.

Accusative of nearer definition.—This is used with weights, measures, verbs of filling and such like ; it is always indefinite :—

أَطْوَلُهُنَّ هِيَ she was the longest of them in arm.

رِطْلُ عَسَلٍ a roll of honey.

مَلَأَ الْمَلِكُ مِثْلَ الْكَرْسِيِّ ذَهَبًا he filled the purse with gold.

Accusative of accompanying circumstance.—It is indefinite and English would use the nominative :—

الْمَرْجُلُ قَدِيمٌ the man advanced riding.

ادْخُلُوا رَجُلًا وَرَجُلًا come in, one by one.

The accusative may refer to any part of the sentence :—

نَظَرْتُ إِلَى زَيْدٍ جَالِسًا

I looked at Zaid as he was sitting.

دَخَلْتُ الْبُسْتَانَ زَاهِرًا

I went into the garden when it was in bloom.

صَرَبْتُ زَيْدًا رَاكِبِينَ

I hit Zaid when we were both mounted.

Genitive.—This is used more freely than in English ; possession is only one of the ideas expressed by it. Examples will make the usage clear.

رِطْلُ عَسَلٍ a roll of honey.

كُرْسِيٌّ خَشَبٍ a chair of wood.

سَمٌ سَاعَةً poison of a moment (instantaneous).

'My knowledge' means 'what I know'.

عِلْمِي means 'what I know' and 'what others know about me'.

In technical terms the English genitive is subjective, the Arabic may be subjective or objective.

فَخَرَّتْ بِأَيَّامٍ لَيْسَ لَكَ فَخْرُهَا

you boasted of days (battles) the boasting in which belonged to others.



We have just seen the genitive describing a noun ; it can also describe an adjective :—

لِلْفَقْرِ قَلِيلٌ foolish. little of understanding, foolish.

In this construction the adjective, unlike the noun, can take the definite article :—

الْغُلَامَةُ الْجَمِيلَةُ the girl, the pretty of face.  
الْغُلَامَةُ الْجَمِيلَةُ the girl with the pretty face.

الرَّجُلُ الْكَثِيرُ الْمَالُ the man the much of property.  
الرَّجُلُ الْكَثِيرُ the rich man.

### Vocabulary 15

مَرَّةٌ (c) time (repetition).	جُبُنٌ cowardice.
يَوْمٌ (أَيَّامٌ) day (24 hours).	سَوْطٌ (a) whip.
لَيْلَةٌ one night.	لَيْلٌ (لَيْلٌ) night.
مَكَانٌ (أَمْكِنَةٌ) place.	خَشْيَةٌ fear.
كَيْسٌ (a) bag, purse.	كُرْسِيٌّ (كُرْسِيٌّ) chair.
سَاعَةٌ (سَاعَاتٌ) hour, moment.	أَيَّامٌ yesterday.
سَكَنَ u. سَكُونٌ be quiet, dwell.	رَكَبَ رُكُوبٌ ride.
سَجَدَ u. سُجُودٌ bow down.	زَهَرَ زَهْرٌ bloom, shine.
فَعَرَ u. فَعْرٌ beast.	قَعِدَ u. قُعُودٌ sit, stay at home.
مَكَتَ u. مَكْتٌ stay, remain.	قَرَبَ u. قُرُوبٌ be, go far off
تَرَسَ i. تَرَسٌ plant.	نَجْمٌ set (star).
حَرِيرٌ silk.	صُوفٌ wool.

### Exercise 29

هُوَ أَصْفَرُ اللَّوْنِ - زَيْدٌ قَلِيلُ الْمَقْلِ وَعَمْرٌ أَقْلُ الْمَقْلِ  
مِنْهُ - الرِّيحُ الْيَوْمَ أَسَدٌ مِنْهَا الْبَارِحَ - هَرَبَ مِنْ  
الْبِلَادِ خَوْفًا مِنْ عَصَبِ السُّلْطَانِ - ذَهَبَ بَيْنَا  
وَيَسَارًا يَطْلُبُ طَعَامًا - مَكَثُوا غَيْرَ طَوِيلٍ - قَعَدْتُ  
عَنِ الْحَرْبِ جُبُنًا - تَرَسَ الْفُلَّاحُونَ مَرَارِعَهُمْ  
شَعِيرًا - أَنَا أَسَدٌ مِنْهُ خَوْفًا مِنْهُ مَنِي - قَصَدْتُ  
خِدْمَةَ كَبِيرٍ مِنَ الْكِبَارِ طَالِبًا لِلْمَالِ - فَرِحْتُ  
وَأَكْسَمْتُ مَا بِي حَزَنًا عَلَى الْمَرِيضِ - سَجَدْتُ لِلَّهِ  
فَرَحًا فِي بَيْتِهِ النَّبِيِّ.

she was much afraid — no one ran away as I did —  
I lived in that town for many years — he has little money  
but (and) is quite content in his poverty — the heat to-day  
is greater than it was yesterday — he is as brave as a  
lion — he is braver than a lion — he was silent for a long  
time — I do not go to hot countries for fear of illness —  
he wore garments of silk in his joy at having gathered much  
wealth — he is strong in the arm and weak in the leg.

## LESSON 16

## WEAK—HOLLOW—VERBS

In these verbs (Tables 4—5) the middle radical is *w* or *y*. In the perfect the first radical has *a*; in an open syllable and *u* or *i* in a shut syllable according as the middle radical is *w* or *y*. Thus the perfect has only two syllables in place of the three of the strong verb.

In the imperfect the vowel after the first radical is long in an open and short in a shut syllable and is *u* or *i* as the middle radical is *w* or *y*.

In the jussive the forms with no final vowel have a shut syllable after the first radical, so the vowel in it is short.

The imperative is made as usual by cutting off the prefix of the jussive and what is left needs no helping vowel.

The active participle always has a glottal stop ; قَاتِلٌ may come from the root *qwl* or *qyl*.

The passive participle is مَقْتُولٌ from *qwl* and مَقْتِيلٌ from *qyl*.

The infinitive is often قَوْلٌ, i.e. قَوْلٌ and قِيلٌ, but there are many exceptions.

There is also a special intransitive form corresponding to قَوْلٌ. فَعِلٌ.

In this the long vowel of the perfect is *a*; and the short vowel always *i*. The vowel of the imperfect and its derivatives is *a*, long or short, as the syllable is open or closed.

The verb كَانَ يَكُونُ 'become' takes the place of the missing 'be' when it is necessary to indicate past or future time :—

الْمَرءُ فِي الْبَيْتِ the man is in the house.

كَانَ الْمَرءُ فِي الْبَيْتِ the man was in the house.

يَكُونُ الْمَرءُ فِي الْبَيْتِ the man will be in the house.

(A future particle is not needed, for the verb would not be used for the present.)

كَانَ is also an auxiliary verb ; the perfect of it is used with another perfect to express the pluperfect ; قَدْ is sometimes added.

مَاتَ الرَّسِيدُ بِطُوسٍ وَكَانَ خَرَّاجٌ إِلَى خُرَّاسَانَ Rasheed died in Tus and (after) he had gone to Khurasan.

The perfect is also used with an imperfect to denote an act repeated in the past :—

كَانَ يَرْكَبُ فِي كُلِّ يَوْمٍ عِدَّةَ مَرَّارٍ

he used to ride (rode) every day a number of times.

The imperfect with the perfect of another verb expresses the future perfect :—

يَكُونُ زَيْدٌ كَتَبَ Zaid will have written.

When it is an independent verb, the subject is in the nominative and the complement in the accusative :—

يَكُونُ الرَّسُولُ عَلَيْهِ السَّلَامُ شَهِيدًا

the apostle will be a witness against you.

كُونُوا حِجَارَةً أَوْ حَدِيدًا be stone or iron.

Peculiar is the construction—

لَمْ يَكُنْ زَيْدٌ لِيَسْرَبَ خَمْرًا he is not the one to.

Zaid was not the man to drink wine.

يَصِيرُ 'become' and other verbs also take the complement in the accusative.

with the perfect shows that it has the sense of the English perfect or pluperfect:—

أَنَّ ابْنَتَكَ قَدْ مَاتَتْ

your daughter has died (is dead).

قَدْ أَمَرْتُ بِالْبَحْلِ أُمَّ مُحَمَّدٍ

Umm Muhammad (name of a woman) had given an order about stinginess; had told me to be stingy.

قَدْ with the imperfect means 'sometimes':—

قَدْ يَلْقَى الْقَلْبُ حُبًّا يَمُوتُ بِهِ

the heart sometimes attaches itself to love, then leaves it.

The verb مَاتَ 'die' is irregular; in the

perfect both مَاتَ and مَيَّتَ are possible.

## Vocabulary 16

قَصُرَ be short.	تَرَكَ u. ترك leave.
قَالَ u. قال say.	تَوَثَّ u. مات die.
تَوَثَّى i. قال take a siesta.	سَارَ i. سِيرَ go, travel.
تَوَثَّى i. قال be attached to.	خَافَ a. خوف fear.
صَارَ i. صار become.	مَالَ i. مال incline.
قَامَ u. قَامَ stand up.	غَلَبَ i. غَلَبَ overcome.
عَادَ u. عاد return.	بَغِلَ i. بَغِلَ avarice.
بَاعَ i. باع sell.	حَجَرَ (a) حجر stone.
عَدَّ u. عد number.	لَسَّ (b) لس thief, brigand.
حَدِيدَ iron.	جَبَلَ (e) جبل rope.
حُبَّ love.	
جَجَجَ (جَجَجَ) u. جَجَجَ argument.	
قَارَافَةَ (قَارَافَةَ) u. قَارَافَةَ caravan.	

## Exercise 31

مِنْ قَصْرَتْ حُجَّتُهُ طَالَ لِسَانُهُ - قَمُ يَا وَلَدِي وَسِرْ إِلَى جَدِّكَ - كَانَ الْأَوَّلُ تَلْعَبُ فِي السَّارِعِ - خَافَتِ الْجَارِيَةُ مِنْ شِدَّةِ الرِّيحِ - عَادَتِ الْقَافِلَةُ خَوْفًا مِنَ اللُّصُوصِ - لَا تَخَافِي يَا بَنِي كُنْتُ نَسِيرِينَ عَلَى وَحْدِكَ - لَيْقَلْ مَا فِي قَلْبِهِ - كُنْتُ

ابْنُ أَبِي هُرَيْرَةَ أَخْبَرَنَا أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ لَوْنِ الْحَيَّةِ خَضِرَةً تَمِيلُ إِلَى السَّوَادِ - كَانَ الْبَدْوُ يَتِيمُونَ جُلُودَ النَّسَمِ - وَالْمَعْنَى مِنَ الْفَلَاحِيَةِ - يَكُونُ الْجَيْشُ قَدْ غَلَبَ عَلَى أَعْدَائِهِ قَبْلَ غُرُوبِ الشَّمْسِ».

32

he rose from his bed and the sun had inclined to its setting — if a chief of our people dies, a chief arises — the caravan will have travelled for many days — the whole company had heard what I was saying — everybody takes a siesta in the hot days of summer — many say other than what they think — do not fear the unpleasantnesses of the road — the woman had been making clothes for her children — the guests will not have risen from their beds before your departure — my grandmother, are you going with the other women to Jerusalem?

## LESSON 17

## STRONG VERB—DERIVED STEMS

The derived are formed from the simple stem (consult Table 2) by additions of various sorts and express some modification of the original verbal idea. It is the custom in European grammars to number them, the simple stem being I. They have each only one variety, unlike I, and are made from فَعَلَ and فَعِيل and فَعِل.

The inflections are the same as for the simple stem.

The derived stems fall into four groups determined by the vowel sequence in the imperfect.

## STRONG VERB—DERIVED STEMS

101

1.

II is formed by doubling the second radical: كَتَبَ  
impf. يَكْتُبُ.

III by lengthening the first vowel: كَاتَبَ impf.  
يُكَاتِبُ.

IV by prefixing *ka* and dropping the vowel of the first radical: كَاتَبَ impf. يَكْتُبُ.

The prefix of the imperfect has *u* and the characteristic is *u*. Note that in the imperfect of IV the *r* is dropped though it reappears in the imperative, اَكْتُبْ.

2.

V is made by prefixing *la* to stem II: لَكْتُبُ impf.  
يَلْكُتِبُ.

VI by prefixing *la* to III: لَكَاتَبَ impf. يَلْكُتِبُ.

The imperfect has the vowel *a* throughout, except of course in the final inflection.

3.

VII is made by prefixing *na* with liaison: نَاكَتَبَ  
impf. يَنْكُتِبُ.

VIII by inserting *t* after the first radical; the form begins with liaison: يَكْتِيبُ | كَتَبَ impf.

X by prefixing *sta* with liaison. This is really a form like VIII made from *sakhaba* which does not occur in Arabic though it is found in other Semitic languages.

يَسْتَكْتِيبُ | استكتبَ impf.

In this group the prefix of the imperfect has *a*, and the characteristic is *z*.

## 4.

IX and XI cannot be made from anything, which we should call a verb; they denote colours, and are best treated with the doubled verb.

Summary.—The perfects have *a* throughout, except of course in liaison.

If the imperfect has five syllables, the fourth has *a*.

Few verbs have all the nine stems.

In good Arabic VII is not made from roots beginning with *p*, *w*, *y*, *z*, *l*, and *n*.

In VIII partial or total assimilation occurs when the root begins with *t*, *θ*, *d*, *ð*, *z*, *s*, *ḍ* *t*, *ḍ*.

دَرَاكَ | دَرَاكَ overtake

ذَخَرَ | ذَخَرَ or | ذَخَرَ store up

زَحَمَ | زَدَحَمَ crowd together

صَنَعَ | صَطَعَ take into one's employment

ضَرَبَ | صَطَرَبَ be confused

صَجَعَ | اضْطَجَعَ or | اضْجَعَ lie down

طَلَعَ | اَطْلَعَ | اِطْلَمَ know (survey from above)

ظَلَمَ | اِظْلَمَ or | اِطْلَمَ suffer wrong

Each stem has its own meaning or meanings.

## II is

intensive: كَسَرَ break كَسَرَ smash

causative (this is an encroachment on IV):

عَلَّمَ know عَلَّمَ teach

declarative: صَدَقَ speak truth صَدَّقَ say that one, speaks truth, believe

denominative: كَبِرَ say, 'God is very great' (اللهُ أَكْبَرُ)

## III is

conative: قَتَلَ kill قَاتَلَ try to kill, fight

نَزَعَ take away نَزَعَ try to take away, quarrel

It takes as direct object the indirect object of I:—

كَتَبَ write كَاتَبَ correspond with

رَكَبَ ride رَاكَبَ ride with (a person)

It is always transitive.

## IV is

causative:  $\text{جَلَسَ}$  sit down  $\text{جَلَسَ}$  set down

V is the reflexive of II and then passive:

$\text{فَرَّقَ}$  divide (trans.)  $\text{فَرَّقَ}$  scatter (intrans.)

## VI is

reciprocal:  $\text{ضَرَبَ}$  hit  $\text{ضَارَبَ}$  hit one another, have a free fight

pretence:  $\text{نَسِمَ}$  sleep  $\text{تَنَاسَعَ}$  pretend to sleep

VII is reflexive, then passive:  $\text{انْكَسَرَ}$  be broken

$\text{هَزِمَ}$  defeat  $\text{اِنْهَزَمَ}$  let oneself be defeated

## VIII is

reflexive (sometimes passive):

$\text{جَمَعَ}$  collect (trans.)  $\text{اجْتَمَعَ}$  collect (intrans.)

X is to ask or think that the simple verbal idea should be done.

$\text{حَسَنَ}$  be good  $\text{اسْتَحْسَنَ}$  think good, approve

$\text{عَفَرَ}$  pardon  $\text{اسْتَغْفَرَ}$  ask pardon from (trans.)

It is almost causative:

$\text{خَرَجَ}$  go out  $\text{اسْتَخْرَجَ}$  extract from a mine, make productive, till.

It takes considerable ingenuity to fit many verbs into this scheme; thus  $\text{كَلَّمَ}$  speak to (trans.)  $\text{تَكَلَّمَ}$  speak (intrans.). Here are two sample roots:—

$\text{خَلَفَ}$  u.  $\text{خَلَفَ}$   $\text{سَلَّمَ}$   $\text{سَلَّمَ}$

I. remain behind be safe, well

II. leave behind greet (denominative) make safe, protect, surrender (trans.)

III.  $\text{خَالَفَ}$  oppose make peace with, treat peaceably

IV.  $\text{اَخْلَفَ}$  break (promise) submit

(make your word lag behind) turn Muslim

V.  $\text{تَخَلَّفَ}$  hold back from receive the surrender, turn Muslim

VI.  $\text{تَخَالَفَ}$  disagree with make peace together

VIII.  $\text{اِخْتَلَفَ}$  differ, be different kiss (the Black Stone)

X.  $\text{اسْتَخْلَفَ}$  appoint a successor, take in exchange keep to the middle of the road

فَ 'and' denotes a closer connection than وَ and may often be rendered 'so', 'then'. In a conditional sentence it cannot be translated. Sometimes it denotes a change of subject.

## Vocabulary 17

فَرَّقَ u. i. separate.	هَزَمَ i. defeat.
غَفَرَ i. pardon.	بَلَغَ u. arrive at.
صَرَفَ i. turn (trans.).	تَوَلَّى turn away, go away.
نَظَرَ IV cause to wait.	تَوَلَّى VIII expect, wait for.
قَبِلَ receive.	تَوَلَّى IV go forward.
قَبِلَ III compare.	تَوَلَّى III try to take away, quarrel.
ضَرَبَ VIII be confused, in commotion.	حَصَرَ III besiege.
دَحَسَ a. push.	حَصَرَ VIII crowd.
دَحَسَ a. select.	حَصَرَ VIII store up.
دَرَسَ u. study.	دَرَسَ II teach.
تَلَجَّ (b) snow.	حَاجَةً need, business, thing.
عِدَّة (a) festival.	حَصْن (b) fortress.
عَلَّمَ II teach.	أَخْبَرَ IV tell, make known.
لَرَنَ V learn.	غَيَّبَ i. be absent.

## Exercise 33

كَلِمَتُهُ وَلَمْ أَتَكَلِّمْ مَعَ غَيْرِهِ - أَطْعَمَ الْغَنِيِّ فَقَرَأَ  
 كَثِيرًا فَأَنْصَرَفُوا شَاكِرِينَ - لَا تُخَالِفُوا آبَاءَكُمْ يَا  
 أَيُّهَا الْأَوْلَادُ - كُنَّا نَتَّبِعُ الْفَلَاحَ وَانْفَرَدْنَا عَنْ  
 أَصْحَابِنَا - اِنْتَظِرْنِي فِي السُّوقِ وَلَا تَنْصَرِفْ - كَانَ

سَكَّانَ الْبَلَدِ يَنْظُرُونَ عِنْدَ بُلُوغِ خَبَرِ أَنْوَامِ  
 الْجَدِيشِ - كُلُّ شَيْءٍ تَسْتَحْسِنُهُ فِي الْكَلْبِ فَأَطْلُبُهُ فِي  
 الْفَرَسِ - كَانَتْ الْإِنْسَاءُ يَرْدَحِمْنَ عِنْدَ بَابِ الْقَهْرِ  
 لِيَقْبَلْنَ تَحْفَةَ الْمَلِكَةِ - غَلَبَ الْمُصَوِّصُ عَلَى الْمَكِيدِيَّةِ  
 وَاهْتَسَكُوا كُلَّ مَا فِيهَا - طَلَبْتُ مِنْ فِلَاحِي أَنْ  
 يَنْخِرُوا النَّجَاحَ فِي حَجَرٍ تَحْتَ الْأَرْضِ - كَرِهْتُ أَنْ  
 تَقَابَلَ فَنَحْرِي بِفَعْلِي - سَلَّمَ الرَّيِّسُ الْحَصْنَ إِلَى  
 الْمُحَاصِرِينَ .

I asked pardon of God and he pardoned me — let me wait till the arrival of the guests that I may hear their news — I shall expect you after sunset — brothers sometimes quarrel with their sisters — I shall punish thieves and all doers of evil — he tried to overcome me and I overcame him — no child thinks its mother ugly — the company differed about (في) what they should do — the governor appointed his son deputy during his absence — everyone dresses his children in new clothes on the two great festivals — does your father sometimes bring a poor man into the house and give him food ?

## LESSON 18

## PASSIVE

The passive (Tables 3, etc.) is made by a change of vowels inside the verb. The inflections are the same as for the active except the vowel of the prefix of the imperfect. In stem I the perfect is *kawiba* and the imperfect *yukhibu*. The same scheme holds good for the derived stems; if there are more than three syllables, the extra one has *u* in the perfect and *a* in the imperfect.

*a*: in the perfect of III: and VI becomes *u*: in the passive. The passive imperfect of IV is the same as that of I. Hollow verb, stem I.—Some typical forms are put side by side to make the differences apparent.

w. active.	قَالَ	قُلْتُ	يَقُولُ	يَقُولَانِ	يَقُولُونَ
passive.	قِيلَ	قُلْتُ	يُقَالُ	يُقَالَانِ	يُقَالُونَ
y. active.	بَانَ	بَنْتُ	يَبْنِي	يَبْنِيَانِ	يَبْنِيُونَ
passive.	بُنيَ	بُنْتُ	يُبْنَى	يُبْنَىَانِ	يُبْنَىُونَ

The passive can only be used when the agent is not mentioned.

‘Zaid was killed’ قُتِلَ زَيْدٌ

‘Zaid was killed by Muhammad’ cannot be translated into Arabic, which can only say: قَتَلَ مُحَمَّدٌ زَيْدًا  
‘Muhammad killed Zaid’.

If an active verb has two objects, the first becomes the subject of the passive and the second strays in the accusative.

وَعَدَنَا اللَّهُ الْحَيَاةَ الْآبِدَةَ  
we were promised eternal life.

A verb may take two pronominal suffixes provided that they do not both refer to the same person or thing. When both are third person they cannot be of the same number and gender; indeed, it is better to make one of them independent by using *fiyya*.

أَنكَحَنِيهَا he gave her to me in marriage.

نَلَزِمَكَ مَوْهَهَا (we make you stick to it).  
{ we compel you to take it.

أَسْكَنَهُمْوَهُ he made them dwell in it.

## Vocabulary 18

قَالَ twist. IV tell, report.

حَمَلَ i. carry. II put a burden on, load.

طَعَن u. thrust, pierce, IV recite (poetry).

criticise.

حَرَّمَ i. forbid. u. blame.

سَأَى u. seek, adjure. i. be narrow.

صَامَ u. fast. kindness.

أَلَسَّاهُ Stamboul. engineering.

مَاتَ mode of death. coin, road.

عَايَاهُ care. (a) pedigree, family

فَرَسَاجَ parasang (about three miles). honour.

مَشْكُوكٌ doubted. dates (coll.) a date.

زُبْدٌ butter. ninth month of Muslim year.



## Exercise 35

صُرِّبَتْ تِلْكَ السَّكَّةُ فِي الْأَسْطِاقَةِ - إِنَّ الْأَنْسَانَ  
يَعْرِفُ بِرُقَصَائِهِ - سِيرَ مِيلَانٍ - إِنْ تَقَاتَلُوا فَاتَّقِلُوا  
أَكْرَمَ مِيتَةٍ - حَمَلْتُ عَسَايَةَ إِخْوَانِي الصَّغِيرَةِ  
بَعْدَ مَوْتِ أَبِيئَا - كَانَ مَشْكُوكَا فِي نَسَبِهِ  
مَطْمُونًا عَلَيْهِ - مَنْ حَرِمَ الرِّفْقَ حَرِمَ الْخَيْرَ كُلَّهُ -  
هَذَا أَمْرٌ اخْتَلَفَ فِيهِ - صِيمَ رَمَضَانَ - مَاتَ  
الْخَالِيفَةُ وَأَسْتُخْلَفَ ابْنُ عَمِّهِ الْأَصْغَرُ - الدُّخُولُ  
مَنْعُوحٌ - حَمَلٌ عَلَى أَفْرَاسِي الْحَكْمُومَةِ إِلَى  
مِصْرَ - هَلْ تَعْلَمُكُمْ عِلْمَ اللَّهِ تَعْلَمُكُمْ نَعَمْ عِلْمُ بَنَاهُ  
الْمَعْلَمِ - ذُرْعَ الْمَزَارِعِ زَهْرًا .

36

his poetry is recited before the great ones of the land — the fields were sown with wheat, barley, and millet — entry to the mosques is forbidden — the leader was killed and the army defeated — the earth was made a bed for you — his face was turned from his goal — his boasting is suspect — his father was killed, a man from Egypt killed him — he goes forward like a laden camel — he was blamed for his much fasting — his secret will be disclosed.

## LESSON 19

## THAT—CONJUNCTION

In the sentences :—

1. He said that he had done it.
2. That you are pleased pleases me.
3. The rain has been so heavy that the crops are good.
4. I sent him to school that he might not be spoiled at home.

In 1 'that' introduces indirect speech; in 2 it introduces a sentence which takes the place of a noun and may be subject or object in a bigger sentence; in 3 it denotes a consequence; in 4 a purpose. Arabic does not distinguish sharply the first three types and only sometimes the fourth.

إِنَّ

We have seen that it is used to introduce an independent

nominal sentence and it cannot be translated. After قَالَ 'he said' it is a conjunction.

قَالَ إِنَّ زَيْدًا مُسَافِرٌ he said that Zaid was travelling.  
إِنَّ

This is used after all other verbs or substitutes for verbs to introduce a nominal sentence.

اخْبِيرْنِي أَنَّ مَلِكًا مِنْ مُلُوكِ الْهِنْدِ كَانَ لَهُ زَوْجَةٌ

I was told that a king of India had a wife.  
(Note how the impossibility of putting an indefinite noun before a definite genitive is evaded.)

وَفِي الْحَدِيثِ أَنَّ رَجُلًا قَالَ

and it is in the tradition that a man said.

زَعَمُوا أَنَّهُمَا أَخْبَرَتْ  
they claim that she related.

(This can also be expressed زَعَمُوهُمَا أَخْبَرَتْ.)

A verbal sentence can only follow **أَن** if it is separated from it by a pronoun of the third person which cannot be translated.

أَنَّهُ كَانَ فِي بَغْدَادٍ تاجِرٌ وَهُوَ ذُو مَالٍ وَافِرٍ  
that there was in Baghdad a merchant possessed of abundant wealth.

It is also used after prepositions:—

شَهِدْتُ بِأَنَّ اللَّهَ حَيٌّ لِقَاءُهُ

I testify that God the meeting him is truth—that meeting God is a fact.

أَلَّا تَلِدَ عَلَى أَنَّهُ لَا يَعِيشُ إِلَّا إِلَّا نَسِيبَ كَهْمِهِ  
the proofs are many that only a man of the best family will live.

Or when a noun governs a sentence:—

مَا دَلِيلُ أَنَّكَ صَادِقٌ

what proof is there that you are truthful?

(**دَلِيلٌ** loses nunation because it is in the construct state before a sentence.)

Note.—The pronoun, which cannot be translated, is also used after **أَن**:

يَا مُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ  
O Moses, I am the mighty wise God.

أَن

It introduces direct speech:—

بِأَمْرِي أَن زَيْدٌ مَسَافِرٌ غَدًا

it has reached me (I have heard) that Zaid is travelling to-morrow.

سَمِعْتُ أَن زَيْدٌ عَالِمٌ  
When the main verb does not contain any wish or purpose, **أَن** may govern the perfect or the imperfect

indicative:—  
أَعَجَبَنِي أَن قُمْتُ  
it pleased me that you stood up.

أَعْلَمُ أَن يَنَامُ  
I know that he is asleep.

But these two sentences would be more often put:—

أَعَجَبَنِي أَنَّكَ قُمْتَ — أَعْلَمُ أَنَّهُ يَنَامُ

It is used with the subjunctive when the main verb contains any sort of wish or intention:—

أَمِّمْ حَمِيمِي أَنْ تَدْخُلُوا الْجَنَّةَ

do you reckon that you will enter the garden (paradise)?

أَمْرٌ أَنْ لَا يُؤَلِّكَ مَوْلُودٌ ذَكَرٌ إِلَّا ذَبَحَهُ

he gave orders that no male child should be born except one killed it.

أَبْلَغُ رَيْبَةٍ أَنْ يَفْضُبُوا

convey to Rabi'a that they should be angry.

The negative is **لَا** or **أَلَا** by assimilation.

if you fear that those two will not cause the limitations of God to stand (observe God's laws).

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا  
it is no sin for you that you do not write it.

حتى

With the subjunctive it means 'so that', 'until' if any wish or purpose is intended.

لَاكُنِّي - كُنِّي - لَايُنْ - ل

These may mean 'in order that', but **ل** and **لَايُنْ** may express consequence or even a substantival idea; they govern the subjunctive:—

قَدْ أَمَرْتُ لَا قَتَلَ

she had given orders that I should be killed.

نَبِّ لِيَهْفَ رَبِّي لَكَ اللَّهُ

repent in order that God may pardon you.

تَعْلَمُوا أَلَا لَكُنِّي لِيُعْلَمُوا

learn in order that you may teach.

أَمَرْتُ لَايُنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ

I was commanded that I should become the first of those who submit (the Muslims).

**لَا** is used as the negative of **ل**; **لَايُنْ** and **لَاكُنَّا** are usually written as one word.

### Vocabulary 19

صَفَحَ u. pardon. صَفَحَ u. حم be hot.

عَدَّ i. tied, knot. حمى fever.

كَبِرَ be big; فَاقَ u. فَوْقَ be superior to.

سَأَلَ ask سَأَلَ VIII believe.

a woman in marriage.

طَلَّقَ u. طَلَّاقَ be divorced.

عَبَّ u. i. عَابَ blame.

كَفَرَ u. كَفَرًا be an unbeliever;

كَفَرًا be ungrateful.

دَمَ (دِمَاءَ) blood.

زَوْجَ (a) pair, husband.

حَقَّ (b) truth, duty, right.

رَسُولَ (d) messenger, apostle.

شُغِلَ VIII work, be busy.

حَمَّامَ bath (Turkish).

رَبِّ (a) lord.

زَوْجَةٍ wife.

أَيْضًا only (adv.).

خَلَطَ i. خَلَطًا mix.

حَمَّ (passive), suffer from fever.

### Exercise 37

هَلْ لَكَ أَنْ تَذْهَبَ - لَا يَكْرَهُ كَاتِبُ أَنْ يَكْتُبَ -  
انْزِلْ مِنْ الْجَنَّةِ فَهَذَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ  
E\*

فِيهَا - لَمْ نَسْتَعِزْ بِذَلِكَ كَيْلًا يَطُولُ الْكِتَابُ -  
 مَا أَغْنَيْكَ أَنْ يَفُوقَ أَحَدٌ زَيْدًا فِي عِلْمٍ أَوْ آدَبٍ -  
 أَنْ الصَّفْحَ الْجَمِيلَ أَنْكَ لَا تُعَاتِبُ مِنْ صَفَحَتِ  
 عَنْهُ - إِنْ دِمَاءُكُمْ عَلَيْكُمْ حَرَامٌ إِلَيَّ أَنْ تَقُومُوا  
 بَيْنَ يَدَيَّ رَبِّكُمْ - خَطْبَ أَحَدِ امْرَأَةٍ فَقَالَتْ لَا  
 حَرِيَّ تُطْلِقْ زَوْجِيكَ - لَسْتُ أَخَافُ عَلَيْكَ أَنْ  
 تَخَافَ - وَأَنَا أَخَافُ عَلَيْكَ أَنْ لَا تَخَافَ - الْطِفْلُ  
 تَهْلِيلُ حَرِيٍّ لَا تَحْمِلُهُ أُمُّهُ - سَمِعَ أَعْرَابِي رَجُلًا  
 يَقُولُ أَشْهَدُ أَنْ مُحَمَّدًا رَسُولَ اللَّهِ فَقَالَ يَهْمُكَ  
 مَاذَا .

38

his sermon was so long that the hearers went to sleep — we believe that God is one and that he pardons the penitent — the husband did not wish to divorce his elderly wife out of pity for her — I listened attentively for fear that anything of his speech should escape me (fall from me) — what prevented you from prostrating yourself? (two versions) — he sends his servants to bring down snow from the mountains to preserve his food in the hot days — we fear that the two parties will quarrel, one with the other — tell him that I made this melody (voice) for him.

## LESSON 20

### ADVERBS

There are a few adverbs, mostly by-forms of prepositions; they are indeclinable.

بَعْدُ مِنْ after, afterwards; (in negative sentences); بَعْدُ yet

مِنْ تَحْتِ - تَحْتِ مِنْ قبل (time); بَعْدُ - قَبْلُ before (time); قَبْلُ below;

فَوْقَ مِنْ above; فَوْقَ where; فَوْقَ where;

مِنْ حَيْثُ whence.

لَمْ يَمُتْ بَعْدُ he is not yet dead.

لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ

God's is the command, before and after = the business is in God's hands.

The infinitive takes the place of an adverb (Lesson 15).

Some English adverbs are replaced by verbs while the English verb takes a subordinate place as imperfect or participle.

Always.

بَرَّحَ - بَرَّحَ - بَرَّحَ or بَرَّحَ - بَرَّحَ - بَرَّحَ

مَا زَالَ يَقُولُ - لَمْ يَزَلْ يَقُولُ

he did not cease talking = was always talking.

لَا يَزَالُ يَرْكَبُ he is always riding.

لَا تَزَلْ ذَاكِرَ الْمَوْتِ always remember death.

Almost.

كَأَدَّ كَادَ be on the point of doing (never used alone).

كَأَدَّ يَتَذَلُّهُ he almost killed him ; كَيْدَتْ أَفْهَمُ I almost understood.

Scarcely.

كَادَ with a negative :—

لَا يَكَادُ يَتَحَرَّكُ he scarcely moves.

وَجَدَ قَوْمًا لَا يَكَادُونَ يَفْهَمُونَ قَوْلًا

he found a people who scarcely understood speech.

ذَبَحُوهُنَّ وَمَا كَادُوا يَفْعَلُونَ

they sacrificed it but were nearly not doing so.

Again.

زَادَ يَزِيدُ 'increase' :—

عَادَ يَضْرِبُهُ he hit him again.

زَادَ يَسْتَحْدِثُهُ he abused him again.

At once, immediately.

لَبِثَ 'remain' ; نَشِبَ 'stick to' with a negative :—

لَمَّا يَلْبِثْ أَنْ قَالَتْ لَهَا at once he said to her.

لَمَّا يَنْشَبُوا أَنْ بَلَّغَهُمُ الْجَبْرُ ذَلِكَ

they did not stick that : immediately the news about this came to them.

Soon, quickly.

أَوْشَكَ IV of a verb first 'w', more usually the

imperfect يُوشِكُ with أَنْ and the subjunctive ; rarely the imperfect indicative. Three constructions are possible :—

يُوشِكُ أَنْ يَدْخَلَ زَيْدٌ - يُوشِكُ زَيْدٌ أَنْ يَدْخَلَ -

يُوشِكُ زَيْدٌ يَدْخُلُ

Zaid will soon come in.

The subordinate sentence زَيْدٌ يَدْخُلُ is the subject of the verb.

Perhaps.

The defective verb عَسَى of which only the perfect exists. Commonly the third masculine singular alone is used.

عَسَى أَنْ تَكُنْ هُوَ شَيْئًا

perhaps you do not like something.

Less common is the construction :—

عَسَى الْإِيَّامُ أَنْ يَرْجِعَنَّ قَوْمًا

perhaps the days will bring a tribe back.

There is also the particle لَعَلَّ which is construed like  
عَسَى. أن.

لَعَلَّ اللَّهَ عَافِرٌ perhaps God is a pardoner.

لَعَلَّهُ يُسَافِرُ perhaps he will go on a journey.

In the morning.

أَصْبَحَ IV do, be in the morning, become morning.

أَصْبَحَ زَيْدٌ مَرِيضًا in the morning Zaid was ill.

أَصْبَحْتُ أَحْزَنَ عَلَى مَعَاكِسَةِ الْإِيَّامِ بِي

in the morning I was grieved by the contrariness of the days (fate) to me.

The verb may be followed by a noun or by a sentence with the imperfect; often it loses all sense of time and means no more than كَانَ or صَارَ 'become'.

أَصْبَحَ (IV of a verb third weak) 'do, be in the evening' behaves just like أصبح.

In many other places the English adverb or adverbial expression becomes a verb in Arabic.

أَسْرَعَ الدَّهَابُ

he made quick the going = he departed hurriedly.

أَبْهَدَ النَّظَرَ

he made distant the look = he looked into the distance.

A verbal sentence follows such phrases as :—

قَلِيلًا مَا - قَلَّ أَنْ - قَلَّ مَا seldom.

كَثِيرًا مَا - كَثُرَ مَا often.

طَالَ مَا it has lasted long.

قَلِمًا رَأَيْتُ seldom have I seen.

قَلَّ مَا يَلْدُومُ وَصَالَ seldom do (lovers') meetings last.

## Vocabulary 20

حَرَكَ II move (trans.).

دَبَّحَ a. دَبَّحَ cut the throat,

عَوَدَ u. عَاد return, do again.

ضَحَّى sacrifice.

سَمَّ u. i. سَمَّ abuse.

فَقَّهَ فَهَّمْ understand.

نَسَبَ نَسَبَ be attached to.

عَكَسَ i. عَكَسَ turn upside

سَرَعَ سَرَعَ be quick.

down.

بَعْدَ بَعْدَ be far, distant.

حَسَنَ حَسَنَ be good.

صَبِيحٌ (a) morning.	سَفَرٌ III journey, travel.
صَبِيحٌ II attack in the morning.	سَرَعَ IV make quick, go fast.
مَسَاءٌ evening.	بَعْدٌ II, IV make distant.
حَصَلَ u. came to, befall (not of motion).	عَالَجَ III treat (illness, etc.).
— II obtain.	عَكَسَ III oppose.
رَزَقَ u. provide.	حَسَنَ IV make good, do well.
سَفَرٌ (a) journey.	صَبَاحٌ morning.
نُصِيحَةٌ advice, help.	صَبَحَ VIII drink in the morning.
حَرَكٌ V move (intrans.).	غَدًا next day.
هَـ هُنَا — here.	غَدًا to-morrow.
هَـ there.	يُزَقُّ (a) daily food, rations.
زَادَ i. increase (trans and intrans.).	نَـ (نَـ) model.
بَقِيَ remain, stay.	هَـ هُنَاكَ — there.
	جَئْتَنِي then.

## Exercise 39

لَا يَلْبِثُ أَنْ يَرْجِعَ مِنْ سَفَرِهِ - لَا يَكَادُ الْمَرِيضُ  
يَسْتَعْرِكُ عَلَى فِرَاشِهِ - لَمْ تَزَلْ تَنْهَوْنِي بِنَصِيحَتِكَ  
وَأَسْوَكَ - أَنْ حَلَّتْهَا أَحْسَنُ الْحَدِيثِ وَأَنْ حَلَّتْهَا  
أَحْسَنُ الْأَسْمَاءِ - أَهْلًا هُنَا يَقُولُ السَّعْرُ أَوْ

يَحْسِنُ شَيْئًا - حَصَلَتْهَا عِلَّةٌ لِيَالٍ لَا نَبَامَ مِنْ  
الْبَرْدِ وَكِدْنَا نَهْلِكُ - أَصْبَحَ التَّاجِرُ وَالنَّاسُ  
يَزْدَحْمُونَ قَدَامَ دُكَّانِهِ - تَعَلَّمُوا الْعِلْمَ فَإِنْ تَكُونُوا  
صِيَارَ قَوْمٍ فَهَسَى أَنْ تَكُونُوا كِبَارَ قَوْمٍ آخَرَ -  
إِنْ أَنْكَرْتُمْهَا فَهَسَى أَنْ تَزُقَ وَلَمَّا مِثْلِي -  
أَكَادُ اخْتِافُ مِنْ صَوْتِ الرِّيحِ.

I almost believed what he was saying — they fled quickly (two versions) — he went in without delay — perhaps they will come back to-morrow (two versions) — she scarcely blamed her son for swimming in the great river though (and) he did not swim well — the proud will soon repent of their pride — that young man almost turned the world upside down — they defeated us once and will not do so again — two men of great strength moved the stone but it scarcely moved — don't do this again.

## LESSON 21

## VERBS FIRST 'w' AND 'y'

First 'w' (Table 7).

Deviations from the strong verb occur in the imperfect of I and in VIII.

If the characteristic vowel of the imperfect of I is omitted to be 'i', the 'w' is omitted.

ولّد produce young; يلد imperfect; لِد imperative.

In some verbs a final guttural has turned this 'i' into 'a' but the 'w' is still omitted.

وَضَعَ	place	بَضَعَ	وَضَعَ	وَضَعَ
وَقَعَ	fall	يَقَعُ	وَقَعَ	وَقَعَ
وَدَعَ	leave	يَدَعُ	وَدَعَ	وَدَعَ
وَزَعَ	restrain	يَزَعُ	وَزَعَ	وَزَعَ

A few have 'i' in the perfect and in the imperfect contrary to rule.

وَرِثَ	inherit	يَرِثُ	وَفِيَ	وَفِيَ
وَتَّى	trust	يَتَّى	وَرِمَ	يَرِمُ
وَلَّى	be near	يَلَّى	(this is also third 'y')	

In the imperfect of IV the 'w' combines with the preceding 'u' to form a long vowel. From وَجَد find IV means 'cause to be findable' and then 'create': اَوْجَد means 'cause to be findable' and then 'create': اَوْجَد - يُوجِدُ -

There is no VII.

In VIII the 'w' is assimilated to the 't':—

اتَّخَذَ suspect; اتَّفَقَ agree.

Verbs of the forms فَعَلَ فَعِلَ are regular in the imperfect of I:—

وَجَلَ be afraid; يَجَلُ imperf. اَجَلَ impv. but وَجَلَ يوَجَلُ be unhealthy يوَجَلُ اَوَجَلَ فَوَجَلَ

Some nouns from these roots lose the first radical:—

جَهْلَةٌ direction جَهْلَةٌ reliability. سَعَةٌ (width) wealth, ability.

Though only two radicals are visible, there is no doubt about the root. Feminine nouns from hollow roots have a long vowel in the middle: قَامَةٌ 'stature'; those from a third weak root have a long vowel after the second radical: كَانَةٌ 'act of sacrificing'. A few nouns from third weak roots are without the long vowel but they all have 'u' in the first syllable: لُغَةٌ 'language'.

Verbs first 'y'.

There are only a few of these and the variations from the strong verb are few.



Two verbs have two imperfects in I:—

يَبْسُ	يَبْسُ	يَبْسُ
be dry	and	يَبْسُ
يَبْسُ	يَبْسُ	يَبْسُ
despair		يَبْسُ

Note the imperative I: يَسِّرْ - يَسِّرْ - يَسِّرْ be easy.

The imperfect and participle IV: هَوَسِرَ يَوْسِرُ become rich.

In VIII assimilation occurs: اَتَّأَسَّ despair.

Plurals, which can be deduced from the singular, are no longer put in the vocabulary.

### Vocabulary 21

وجه II (turn the face) send.	عَدَلَ justice.
وجد وجد and.	فَلَسَفَ (فَلَسَفَ) philosopher.
وقف وقف and.	مَقْدَرَةٌ strength.
وسع a. be wide, include,	سَوَّءَ evil, badness.
be able.	وجه V (send oneself) go.
وجب وجوب be necessary.	وصل وصل reach, arrive at,
ورث i. inherit.	give.
ودع a. leave.	وصف وصف describe.
وكل وكل entrust.	وسع VIII be wide.
وهم VIII suspect.	ورد ورد go down.
وصف (صفات) description, quality.	وضع وضع put, put down.

ودع II say good-bye.

كل II appoint as agent.

— VIII rely on.

وفق VIII agree.

حال f. (a) condition.

فكر (a) thought, idea.

مَعْدِرَةٌ excuse.

مَفْجَرَةٌ sin (of any sort).

سَيِّئٌ bad.

### Exercise 41

اللَّهُ أَحَدٌ لَمْ يَلِدْ وَلَمْ يُولَدْ - هُوَ رَجُلٌ لَا يُوصَفُ  
 صِفَةً - لَمْ يَدْعُ ابْنَهُ الصَّغِيرَ يَرِثُ مَعَ الْكَبِيرِ -  
 دَعَا الْمَعَاذِرَ فَإِنَّ أَكْثَرَهَا مَفْجَرَةٌ - إِنَّ اللَّهَ  
 يَسْعُ عِلْمُهُ أَفْئَالَ عِبَادِهِ وَأَفْكَارَهُمْ - الْمَثَلُ أَنَّ  
 تَصْنَعُ الْأَشْيَاءَ فِيهِ أَمْكَنَتِيًّا - مِنْ أَسْوَأِ النَّاسِ  
 حَالًا قَالَ مَنْ أَسْمَعْتَ مَعْرِفَتَهُ وَصَافَتِ مَقْدَرَتَهُ  
 وَبَعَدَتْ هِمَّتُهُ - أَيُّهُوَ بِالْكَفْرِ الدَّرْسِيُّ كُتِبَ  
 الْفَلَاسِفَةُ - يَحِبُّ عَلَى الْمُتَعَلِّمِ - أَنْ يَطْلُبَ  
 الْحَقَّ - أَنْتَظَرْتُ وَصُولَ الْأَجْبَارِ وَلَمْ تَصِلْ بَعْدُ -  
 يَرْشِكُ الطَّيْمَانِ أَنْ يَتَفَقَّحًا عَلَى عِلَاجِ الْمَرِيضِ.

describe the conditions of your disease (symptoms) — fresh news was arriving every hour — the earth became narrow on him and it had been wide (his condition changed for the worse) — I sent him to you but he did not go — we heard you describing what you had done — we shall find them standing in the street — there is not found ingratitude like that of an ungrateful child — I heard his friends saying good-bye to him — was it necessary for you to entrust this business to someone else? — put your hand on the book of God and swear.

## LESSON 22

## RELATIVE CLAUSES

There is no relative pronoun in Arabic.  
When the antecedent is indefinite, the relative clause is added without any connecting link.

أَظْلَبُ رَجُلًا يَهْوِمُ عَلَيَّ بِسِتَانِي

I am looking for a man who will stand over (look after) my garden.

When the antecedent is definite, **الَّذِي** is used as a link between the antecedent and the relative clause. It is inflected as follows:—

	sing.	dual, nom.	oblique	plural
masc.	الَّذِي	الَّذَانِ	الَّذَيْنِ	الَّذِينَ
fem.	الَّتِي	الَّتَانِ	الَّتَيْنِ	اللَّوَاتِي

## RELATIVE CLAUSES

The link agrees in case with the antecedent; this is visible only in the dual.

When the English relative is in an oblique case, the link has to be supplemented by a personal pronoun in the relative clause. This pronoun is often omitted when it should be in the accusative.

الرَّجُلُ الَّذِي قَتَلَ أَبِي

the man who killed my father.

الرَّجُلُ الَّذِي قَتَلَهُ أَبِي

the man whom my father killed.

الْمَرْأَةُ الَّتِي كَانَ عِنْدَهَا ابْنِي

the woman with whom my son was.

أَبْعَثُ إِلَيْكَ الْمَرْأَتَيْنِ الَّتِي تَطْلُبُ مِنْهُمَا خَبَرَ ابْنِكَ

I am sending to you the two women from whom you can ask news of your daughter.

If the antecedent is first or second person, the pronoun in the relative clause may agree with it or be in the third person to agree with the link.

أَنْتِ الَّتِي اسْتَوْذَعْتَكَ السِّرَّ

are you she to whom I entrusted the secret?

كُنْ أَنْتَ الَّذِي تَكْذِبُ لِمَرْأَتَا

be you he who speaks to her.

نَحْنُ الَّذِينَ بَابُوا مُحَمَّدًا

we are those who did homage to Muhammad.

'He who' is rendered by **الذي** or **مَنْ**; 'that which' by **مَا** or **الذي**.

**مَا** may take the verb in the singular or plural; **مَنْ** always has a singular verb.

مَنْ أَشْعَرُ الْعَرَبِ قَالَ الَّذِي يَقُولُ . . . .

who is the most poetical of the Arabs? he said, he who says . . . .

يَا مَنْ لَا يَمُوتُ أَرْحَمُ

O, he who dies not, have mercy = you who die not have mercy.

عَرَفْتُ مَا عَرَفْتَهُ

I know what you know.

**أَيَّ** 'which of' is always followed by a genitive, either a noun or a pronominal suffix. It may be singular or plural and may belong to the main sentence or the relative clause.

سَلَامٌ عَلَى أَيُّهُمْ أَفْضَلُ

or

سَلَامٌ عَلَى أَيُّهُمْ أَفْضَلُ

greet those (him) of them who are most worthy.

### Vocabulary 22

جَوَازٌ u. جاز	be allowable.
طَرَحَ a. طرح	throw down.
رَسَلَ III write letters to.	
زَعَمَ a. زعم	think, claim.
رَفِبَ رَفِبَ	like, be pleased with; dislike.
زَرَعَ a. زرع	sow.
دَاءٌ (a) disease.	
عِلْمٌ (b) knowledge, science.	
أَيُّ شَيْءٍ (أَسِيرَةٌ) سِيرَ	anything on which one can sit or lie.
خَاتَمٌ (خَوَاتِمٌ) خاتم	seal.
بَدَنٌ (a) body.	
ذِهْنٌ mind, intellect.	
جَوَزَ III pass beyond.	
قَسَمَ i. قسم	divide.
رَسَلَ IV send.	
وَجَعَ i. وجع	feel pain.
حَصَادٌ u. حصاد	reap.
أَدْوِيَّةٌ (أَدْوِيَّةٌ) دَوَاءٌ	medicine, remedy.
أَدَبٌ (a) manners, arts.	
صِحَّةٌ health.	
شَرَفٌ sharpness (metaphorical).	
صَحِيحٌ healthy, true.	

### Exercise 43

كَانَ لَهُ بَنُو عَصِمٍ وَرَثَةٌ - مَا أَنْيَمُ الَّذِينَ يَهْرَبُونَ  
 مِنَ الْحَقِّ - الَّذِي يَزْرَعُهُ الْإِنْسَانُ الْيَوْمَ يَحْصُدُهُ  
 غَدًا - نَزَلْتُ عَنِ السَّرِيرِ الَّذِي كُنْتُ مَهْلُوحًا  
 عَلَيْهِ - كَانَ ذَلِكَ خَاتَمُ أَعْمَالِهِ الْحَسَنَةِ الَّتِي  
 مُجَاوِزُ الْوَصْفِ - كَيْفَ لَا تَرْغَبُ فِي تَلَابُسٍ يَجْمَعُ

لَكَ صِحَّةٌ أَبَدِيَّةٌ وَكَأَنَّ الذَّهْنَ وَكَثْرَهُ الْمَالِ -  
 الْجَارِيَتَانِ الْتَمَّانِ وَجْهَهُمَا إِلَى مَدْرَسَةِ الْبَنَاتِ  
 وَقَدْ صَارَتَا ذَوَاتِي عِلْمٍ وَأَدَبٍ - كُنْ لَهُمْ كَالطَّيِّبِ  
 الَّذِي لَا يَفْجَلُ بِالْأَدْوَاءِ قَبْلَ مَعْرِفَةِ الدَّاءِ - هَلْ بَعَثَ  
 الْعَبْدَانِ الَّذِينَ تَرْغَبُ عَنْهُمَا - صِفِي إِلَى مَنْ  
 كَلَّمَكَ.

44

I appointed as my agent one in whom I trust — he asserts that what came down on him had never come down on another — he who does not know the disease does not know the remedy — they do not wish to sell the two books which they inherited from their uncle — we sowed the fields which we had found unsown — these are the two men who found the wounded man and carried him to my house — I came out by the same door as in I went — the duties, which were incumbent on me, were beyond my strength — I said good-bye to the work in which I took pleasure and turned to work in which I took no pleasure.

## LESSON 23

## DOUBLED VERBS

In these verbs (consult Tables 8 and 9) the second radical is the same as the third.

The variations from the strong verb can be summarized in three rules :—

## DOUBLED VERBS

133

1. When the third radical has a vowel, the second loses its vowel and the two consonants are written once with *shadda*.
2. When the third radical has no vowel, the second keeps its vowel and the two consonants are written separately.
3. In the imperfect, when Rule 1 applies, the vowel of the second radical is thrown back to the first.

Rule 2 applies, in the perfect, to the first and second persons and to the third feminine plural ; in the imperfect to the feminine plurals only.

(The word, contraction, is avoided for there is no reason to think that these verbs were originally strong.)

The jussive has two forms ; one is regular according to Rule 2, the other is short like the imperfect indicative. A final double consonant cannot be pronounced so a short vowel, usually 'a', is added ; the result is that the jussive cannot be distinguished by form alone from the subjunctive. Both forms existed side by side.

The imperative may be formed from the short form of the jussive and then needs no liaison.

A long vowel between the second and third radicals prevents them from coalescing ; examples are the infinitives of stems II, VII, VIII, and X and the passive participle of I.

Stems IX and XI of the strong verb are only special forms of doubled verb and present no difficulties (Table 9).

The derived stems follow the same rules ; II is no exception, for the second radical is already doubled and no consonant can be tripled.

V is sometimes irregular, the third radical being changed into 'y' and resembling a verb third weak.

تَفَكَّرْتُ becomes تَفَكَّرْتِ "you think."

Peculiar is the change from قَصَصْتُ to قَصَصْتِ "you cut."

Other forms behave like hollow verbs : ظَلَّتْ or ظَلَّتْ from ظَلَّ remain أَحْسَنْتُ for أَحْسَنْتُ I feel.

Nouns from these roots also follow the same rules.

(مَحَال) 'place' come from theoretical *maḥallin* and *maḥallin*; حَلَال (loosed) not taboo, lawful, permissible.

The connection of ideas is this :—

u. حل loose, untie.

When the bedouin unties his baggage, he camps dwells so :—

u. حل dwell.

The antithesis of loosing and binding is familiar from the Gospels :—

صَاحِبُ الْحِلِّ وَالْمَقْدَرِ

the master of loosing and binding—holder of supreme power.

So i. حل be not taboo, be lawful, allowable.

The opposite of this is حَرَام be taboo, sacred,

unlawful. i. حَرَم or a. حَرَّمَ forbid, prevent.

The two senses appear in one sentence :—

سَفَكُوا دَمَ الْحَرَامِ فِي شَهْرِ الْحَرَامِ فِي بِلَادِ الْحَرَامِ

they shed forbidden blood in the sacred month, in the holy place.

These verbs go back to a time before morality had been associated with religion.

In the last example a noun in the genitive case acts as an adjective :—

رِجَالُ السُّوءِ evil men.

### Vocabulary 23

u. سَرَّوْر please, delight.

جَنْة (جَنَات) snake.

IV to perceive, know.

مَصْعَب a man's name.

u. عَد count.

u. ظَن have an opinion.

u. مَرَّ pass by.

i. فَرَّ run away.

u. مَدَّ stretch.

IV prepare (trans.).

u. رَدَّ come back, send back.

X prepare oneself.

i. خَفَّ be light (weight).

X continue.

i. عَفَّ be chaste, temperate.

IV help, reinforce.

u. قَصَّ tell a story, cut.

X ask for help.

i. قَرَّ be firm, fixed.

X despise.

u. دَلَّ guide.

IV love, like.

(inf. of) مَلَّ meeting.

a. مَلَّ be disgusted with.

u. ٢ be cold.

— IV acknowledge, confirm.

— i. ضَلَّالٌ stray.

٢ (تَنَاقُصًا) temptation, civil war.

جَايَا shame, modesty.

بَصْرَةَ Basra.

### Exercise 45

أَحْمَرًا وَحَمْرِي وَيَحِبُّ جَمَلِي نَاقَتَنَا - ظَنَنْتُ  
 أَنَّهُ يَسْعِيكَ لِلْمَصُودِ فِي الْجِبَالِ - لَا تَظَنَّنِي  
 اخْأَانُكَ - مَنْ عَفَّ خَفَّ عَلَى الصَّدِيقِ لِقَاءُهُ  
 وَأَخُو الْحَوَائِجِ - وَجْهُهُ مَمْلُوءٌ - ذَكَرَ فِي أَمْرِ  
 مَصْصَبٍ وَعَزَلَ أَخِيهِ أَيَّاهُ عَنِ الْبَصْرَةِ وَرَدَّهُ أَيَّاهُ  
 إِلَيْنَا خَيْرٌ هَذِهِ الْقِصَّةِ - اسْرِعْ النَّاسِ إِلَى  
 الْفِتْنَةِ أَقْدَمَهُمْ حَيَاةً مِنَ الْفِرَارِ - أَنَّى احْسَسْتُ  
 لَصَوْتِ مَرْوَرٍ حِينَئِذٍ أَلَمْ تَحْسُ بِهِ - مَتَى يَدُوكَ  
 إِلَى جَبَلٍ اللَّهُ وَيَمْلِكُ - عُدُوا الْمَرْضَى وَاعْدُوا  
 الْأَدْوِيَةَ لِغِلَاظِمٍ - مَرَّ بِالْأَوْلَادِ يَهْضُ عَلَيْهِمُ  
 قِصَصَ النَّبِيِّ .

guide me to what will delight me — I thought that you were guiding me aright and you have led me astray — the boy used to ask the teacher for help and he helped him — you want to become chief of the tribe; then despise what folks may say — we thought that the women were fleeing in fear while (and) they were hurrying to meet their husbands — we do not know what to think — unbelievers are misled and mislead others — I saluted the company and they returned my salute — do you think they will acknowledge my rights? — there is none to turn back what God does.

### LESSON 24

#### HOLLOW VERBS—Continued (Table 6)

Stems II, III, V, and VI are like the strong verbs; 'w' verbs differ from 'y' roots:—

تَزَوَّجَ give in marriage; تَزَوَّجَ marry;

يَبَيِّنُ distinguish, make plain; يَبَيِّنُ make plain to oneself, be plain;

بَايَعَ do, receive homage; جَاوَبَ answer.

In the other stems there is no distinction between the two classes. A long vowel appears in place of the middle radical just as in I; in the perfects that vowel is *a*: which is shortened where necessary to *a*.

In the imperfect of IV and X the vowel is *i*;, shortened where necessary to *i*.

In VII and VIII the imperfect unexpectedly has 'a'.

long or short as is required. **أَتَتَادَ** obey (let himself be led) ; **أَخْتَارَ** choose.

Indicative.	Jussive.	Imperative.	Infinitive.
يَتَتَادُ	يَتَتَادْ	اتَتَادْ	اتَتَادُ
يَخْتَارُ	يَخْتَرْ	اخْتَرْ	اخْتِيَارُ

Note the infinitive of IV and X ; the middle radical is lost and the feminine ending 'at' is added as compensation.

**أَقَامَهُ** IV **اسْتَقَامَهُ** X.

Some verbs have both strong and weak forms :—

**أَرَوَّحَ** **أَرَوَّحْ** give rest ; **اسْتَرَوَّحَ** **اسْتَرَوَّحْ** rest.

A few of the type **فَعَلَ** have strong forms only :

**أَسَوَّدَ** **أَسَوِّدْ** blacken ;

but **أَسَوَّدَ** XI be black and **أَسَوَّدَ** II blacken are more common.

## Vocabulary 24

سوف II make future, postpone.	جوب III, IV answer.
صَادَ i. صَادَ hunt, fish.	قَادَ i. lead.
رود IV wish, will.	خير II give a choice to.

قوم IV stay, set up.	قَدَّ u. قَدَّ pay cash.
وَعَدَ i. وَعَدَ promise.	قَدَّ VII obey.
طوع IV obey.	خير VIII choose.
طوعًا willingly.	قوم X be straight.
عون IV help.	وعد IV threaten.
يَهُودِيَّ (sing.) Jews.	طوع X be able.
حَفَاشٌ (حَفَاشِيٌّ) bat (animal).	وعيد threat.
بال mind.	عون X ask the help of.
صوب II think right.	نَصْرَانِيَّ (نَصْرَانِيٌّ) Christian.
حول VIII employ devices, tricks.	سَتَرٌ u. سَتَرٌ hide.
عون help.	ما what about, what is the matter with ?
بيع VIII buy.	صوب IV come upon, hit.
صيد VIII take by hunting.	جِيلَةٌ (جَيْلٌ) trick, stratagem,
حوج VIII need, be in want (always with لَ).	device.
	أَيْسَمٌ (c) base, ignoble.

## Exercise 47

وَعَدَ الْكَرِيمُ وَقَدَّ اللَّهُمَّ تَسْوِيفٌ - صَدَنَّا  
وَنَصْطَلُّ - أَدَّ - لَمْ تَرُدَّ اخْتِيَارُ أَنْ تَطْلِعَ أَوَامِرَ  
مَعْلَمَتَيْنَا - مَا لَا تَرِيدِينَ أَنْ تَتَرَكِي شَعْلَكَ -

الْخَفَافِشُ تَسْرُ بِالنَّهَارِ خَوْفَ أَنْ يُصَادَ  
لِحَسَنَهَا - أَرَادَ ابْنِي أَنْ يَبْتَاعَ مَا يَحْتَاجُ إِلَيْهِ  
أَهْلُهُ - سَمِعَ أَحَدَ رَجُلًا يَسْتَعِينُ اللَّهُ فِي أَمْرِ  
أُمِّهِ فَقَالَ لَهُ مَا بَالُ ابْنِكَ قَالَ هُوَ رَجُلٌ  
يَحْتَالُ لِنَفْسِهِ - أَخْبَرَكَ أَبُوكَ فِي تَزْوِجِكَ - لَا  
اخْتَارْتَ أُمِّي زَوْجَةً لِي - سَمِعْنَا يُهْرِدُ يَا يُوعَدُ  
غُلَامُهُ - يَجِبُ عَلَيْكُمْ أَنْ تَحْيُوا طَلَبَ  
الْحِكْمَةِ - قَادَ الشَّيْءُ ذَلِكَ النِّسَاءَ أَنْ يَمْلَنَ  
عَنْ طَرِيقِ الرِّفْقِ وَاتَّقِنَنَّ .

48

he kept quiet and was quiet for a long time — avarice makes men incline from the Straight Path — we asked for his help and he helped us — he set up a great stone — the reminder of the evil which had befallen the people — the brigands frightened the inhabitants of out-of-the-way (distant) houses — care for my family and property is killing me — that Jew does what he likes and the Jews and Christians think him right — the wise man learns from the misfortunes of others — she needed help but found no helper — I used every device to get out of the fortress in which I was a captive but did not find a way out — my wife bought clothes of silk and wool.

## LESSON 25

## VERBS WITH THE GLOTTAL STOP

Verbs with the glottal stop (consult Tables 10-12) are regular in pronunciation, apart from a few freaks. There remains the difficulty of writing; the rule of thumb given in the chapter on the alphabet and the following notes will help to remove this.

## FIRST HAMZA

When two hamzas should occur in one syllable, the second drops and the vowel is lengthened. Thus *ḥaḥ* becomes *ḥa*, *ḥuḥ* becomes *ḥu*, and *ḥiḥ* becomes *ḥi*. *ḥa* is written with madda.

## Imperfect First Singular

Active.

Passive.

أَمَلْتُ hope يَا مَلْ hope أُمِلْتُ hope

## Imperative.

أَمَلْ hope يَا مَلْ hope أُمِلْ hope

أَسَرَ take captive يَا سِرْ take captive أُسِرْ take captive

Two drop the hamza always in the imperative: —

أَخَذَ take أَخْذْ - يَا خُذْ - خُذْ; eat كَلْ - يَا كُلْ - أَكَلْ

أَمَرَ drops hamza when the imperative stands alone but

retains it after وَ and فَ: فَ أَمَرْ command but وَ أَمَرْ



## Stem III

أَكَلَ eat with  
يُأْكِلُ impf. 1 per. أَكَلِ impv. أَكَلِ

perf. pass.

## Stem IV

أَكَلَ feed. يُؤْكِلُ impf. 1 per. أَكَلِ impv. أَكَلِ

أَكَلِ infn.

There is no VII.

## Stem VIII

فَاتَرَزَ wear a loin cloth but  
يَاتِرِزُ impf. فَاتِرِزُ impv. but فَاتِرِزُ

فَاتِرِزُ

## Passive

أُوتِنَ was given authority; أُوْتِنَ he who  
was given authority.

أُتِنَ assimilates ʔ to t: أُوْتِنَ.

## MIDDLE HAMZA

The spelling is often not rigid: كَسَلٌ — كَسَلٌ.

The passive perfect I is كَسَلٌ; this spelling seems to be derived from a dialect which used the form *siḥa*.

سَلَّ has also an irregular imperative jussive  
يَسَلْ.

The active participle I is like that of the hollow verb so

سَلَّ be left over  
يَسَلْ go  
يَسُورْ jump

## THIRD HAMZA

Some of the spellings are not rigid: —

3 masc. dual perfect قَرَّا — قَرَّا

2 fem. sing. impf.

تَقَرَّرِينَ — تَقَرَّرِينَ

3 masc. plu. impf.

يَقَرَّرُونَ — يَقَرَّرُونَ

## Vocabulary 25

ادَّب II educate.

أَدَّب IV prefer.

أَمَّنَ be safe from.

أَسْأَلُ a. سَأَلَ ask, beg.

أَجَّرَ u.i. hire out.

أَجَّرَ IV tell.

أَثَّرَ II make a mark on,  
influence.

أَثَّرَ III reward.  
أَثَّرَ be friendly.

قرأ أ. قرأ read, repeat.	الف II compose (a book), unite (men), win over.
أسير (أسرى) prisoner.	ها II congratulate.
دين (a) religion.	انس III treat kindly.
حسد u.i. envy.	اخر II make late.
أذن I permit.	— V be late.
بدأ a.بدأ and VIII begin.	ملاك (مَلَائِكَة) angel.
امن IV believe.	جسم (a) body.
اجر X hire, rent.	آخر last.
ان V receive a mark, be influenced.	صيب share.
بلا VIII take refuge.	

## Exercise 49

مِنْ أَدَبٍ وَلَدَهُ صَغِيرًا سَرَّ بِهِ كَبِيرًا - آمَنْتُ بِاللَّهِ  
 وَبِعِلَائِكَتِهِ وَبِرُسُلِهِ وَبِكُتُبِهِ وَبِأَيُّوْمِهِ الْآخِرِ -  
 هَلْ يَأْذَنُ لِي الْقَتْلُ بِسُوءِ الْأَسْرَى - كُنْتُ  
 اسْتِاجِرُ مَنْزِلِي مِنْ تَاجِرٍ وَأَذْفَعُ أَجْرَهُ لَهُ كُلَّ  
 شَهْرٍ - ابْتَدَأَ الْعَيْدَ بِقِرَاءَةِ الْقُرْآنِ الْكَرِيمِ ثُمَّ  
 خَاطَبَتْ أُمْرَأَةً مِنْ النِّسَاءِ تُنَبِّئُ بِنَا الرُّسُولِ -  
 كَانَ الشَّيْخُ يُوَاسِسُ السَّائِلِينَ وَالْمُسْتَجِينَ -

اكْتَسَبَ مُكَافَأَةً عَظِيمَةً بِشَأْنِهِ كِتَابًا يُدَافِعُ  
 عَنْ دِينِ النَّصَارَى - كَانَ النَّاسُ يَهْتَمُّونَ بِرُجُوعِهِ  
 سَائِلِينَ عَنِ الْحَرْبِ - اقْرَأُوا عَلَيْهِ السَّلَامَ وَابْنُوهُ  
 بِرُصُولِي إِلَيْهِ غَدًا - مَا كُنْتُ لِأَوْثَرِ بَنِي بَنِيهِ مِنْكَ  
 أَحَدًا - أَلَمْ أَحْمِلْ الْمَصِيبَةَ.

give this beggar food and tell him to go away — he was not safe from the devices of the envious — have you hired men to harvest your fields? — I treated these people with friendliness and they rewarded me richly — your friends will eat and drink with me — I shall feed it on bread and dates — then the poets will ask the governor's permission to begin the recitation of their poems — the sun left its mark on the face of the peasant but the strength of his body was not affected — the caravan is late; rain has delayed it.

## LESSON 26

## VERBS—THIRD WEAK (Tables 13-16)

These verbs have 'w' or 'y' as third radical.

فَعَلَ. The third masculine singular of the perfect and the short forms of the imperfect have only two syllables instead of the three of the strong verb. In the simple stem of verbs third 'w' the third masculine singular of the

perfect is written with *alif*, in those third 'y' and in all the derived stems of both classes it is written with 'y'. This probably points to an original difference in pronunciation but this has long been ignored. When the inflections of the perfect begin with a consonant, the forms are like those of the strong verb except that the weak radical forms a diphthong with the characteristic vowel. Elsewhere there is contraction for which no rules can be given. The third masculine dual cannot be contracted for the inflection is already long.

Most verbs with 'w' have 'u' in the imperfect and most with 'y' have 'i'. The radical combines with the characteristic to form a long vowel. When a back vowel is followed by a front vowel, the weak consonant reappears to separate them, as in the dual. When two back vowels come together, one is lost; the survivor is the vowel of the inflection for, if that were lost, the significant form would be destroyed. Thus تَذْعِنَ (root *dʿw*) second feminine singular; if the 'u' had survived, the resulting word would be تَذْعُونُ which is second masculine plural.

Again, يَرْمُونَ (root *rmw*) third masculine plural; if the 'i' had been kept, the result would be يَرْمِينُ which is third feminine plural.

The subjunctive explains itself.

The short forms of the jussive lose the letter of prolongation and with it all trace of the third radical.

The emphatic can only be learnt.

The imperative, of course, has liaison.

فَعِلَ. In verbs third 'w' there is partial assimilation of 'w' to 'y' so there is only one form for both classes.

Perfect. The characteristic 'i' is separated from 'a'

of the inflection by the third radical and is lost before *w*. When the inflection begins with a consonant, 'y' coalesces with the characteristic to form *iz*.

Imperfect. As in the transitive the short forms have only two syllables, the vowel of the second being *ai*. Before a back vowel, this is shortened and forms a diphthong. Before a consonant, it is resolved into the diphthong *ay*. Before *a*; (in the dual) it is resolved into 'a' and 'y' which begins the next syllable.

Passive. What has been said about the intransitive applies to the passive also.

Derived stems. Both classes become third 'y'.

Active participle. Contraction takes place in the nominative and genitive; the third radical and the case ending drop and nunation is given to the second radical:—

رَامٍ 'a shooter' (nom. and gen.) but رَامِيًّا (acc.)

رَامِيٍّ 'the shooter' (nom. and gen.) but رَامِيًّا (acc.)

This applies to all active participles of the derived stems and to all nouns from these roots with 'i' before the weak radical.

Something similar happens in some plurals:—

فَاعِلَةٌ has for plural فَوَاعِلُ

جَوَارِيَةٌ should have جَوَارِي but *yw* is contracted to 'i' and nunation is added to indicate the contraction.

جَوَارٍ (nom. and gen.) جَوَارِيَّ (acc.)

الجَوَارِيَّ (nom. and gen.) الجَوَارِيَّ (acc.)

Passive participle. In stem I verbs final 'w' have forms

like <sup>هـ</sup>مَلْعُو and final 'y' like <sup>ي</sup>مَرْهِي with assimilation because the resulting word cannot be confused with any other part of the verb.

When a noun from these roots has 'a' after the second radical, contraction occurs; the case ending is dropped and nunation put over the second radical. *Alif* is written in the 'w' roots and 'y' in those with 'y'.

الْفَتَى (فَيْتَان) فَتَى a man in the prime of life

العَصَا (عَصَى) عَصَا stick

These nouns are indeclinable. All passive participles of the derived stems are of this form. <sup>مُ</sup>مَصْطَفَى - <sup>مُ</sup>مَلْقَى

<sup>مُ</sup>مَسْتَلْقَى

Infinitive. Stem II shortens the *i*; and adds *at* for compensation. <sup>لَ</sup>لَسْلِيَة .

Stem III. In the form <sup>مُ</sup>مَفَاعَلَة contraction occurs

<sup>مُ</sup>مَلَا قَلَة; the dotted 'h' shows that it cannot be a feminine plural.

Stems V and VI. The 'u' is assimilated to the 'y' and contraction occurs.

V <sup>تَلَقَّ</sup> تَلَقَّ VI <sup>تَرَا ضَى</sup> تَرَا ضَى

When the second radical has *a*, the final radical becomes *ʿ*:—

<sup>رَدَا يَ</sup> (الرَدِيَّة) رَدَا يَ cloak (final 'y').

<sup>كَسَا يَ</sup> (الكَسِيَّة) كَسَا يَ covering, dress (final 'w').

Stems III, IV, VII, VIII, and X form their infinitives in this way.

<sup>اِفْعَلُ</sup> اِفْعَلُ - <sup>اِفْعَلَا يَ</sup> اِفْعَلَا يَ - <sup>اِفْعَلَا يَ</sup> اِفْعَلَا يَ

اِفْعَلُ. The relative, like the imperfect, has only two syllables:—

<sup>اَعْلَى</sup> اَعْلَى <sup>عُلِيَا</sup> عُلِيَا <sup>عُلَى</sup> عُلَى higher, etc.

In the feminine the radical 'w' is usually changed to 'y', so the *a* is indicated by *alif* to avoid the repetition of 'y'.

Similarly <sup>اَعْمَى</sup> اَعْمَى blind <sup>عَمِيَا</sup> عَمِيَا <sup>عَمَى</sup> عَمَى .

<sup>فَعِيلُ</sup> فَعِيلُ becomes <sup>قَوِي</sup> قَوِي <sup>غَنِي</sup> غَنِي .

<sup>فُعُولُ</sup> فُعُولُ by assimilation becomes <sup>مَضَى</sup> مَضَى infinitive of

<sup>يَمَضَى</sup> يَمَضَى .

Further assimilation occurs occasionally:—

<sup>فُعُولُ</sup> فُعُولُ plural of <sup>عَصَا</sup> عَصَا is the form <sup>فُسْرَى</sup> فُسْرَى as is

the irregular plural of <sup>قَوْسُ</sup> قَوْسُ bow (weapon).

المَنَاجِي. Place nouns always have 'a' in the second syllable:—

المَنَاجِي - مَنَاجِي. Place of safety, refuge. Plural

Note.—The relative *الْمَنَاجِي* has probably been influenced by the IV stem. The passive participles are inflected for number as follows:—

dual	مُصْطَفِيَانِ	مُصْطَفِيَيْنِ
plural	مُصْطَفُونَ	مُصْطَفِينَ

## Vocabulary 26

أَخَذَ u. أخذ.	حَوْرَطَ IV surround.
نَسِيَ نِسْيَانٌ نسي.	فَقِرَ IV make poor.
جَمَعَ i. جَمْعٌ gather, commit	بَغَضَ IV hate, dislike.
جُنْحٌ a crime.	حَقَّ X deserve.
هَجَا u. هَجَاءٌ lampoon.	قَلَّ i. قَلِيلٌ be little.
غَنَى IV make rich, self-sufficient.	—X think little, be independent.
لَعَبَ u. لَعِبٌ play.	سَيِّدٌ (سَادَاتٌ سَادَةٌ) prince, chief.
غَزَا u. غَزْوٌ go to war.	اخْتَارَ VIII make, choose.
بَكَى i. بَكَاءٌ weep.	عَمَامَةٌ (عَمَائِيٌّ) turban.
نَهَى a. نَهْيٌ forbid.	عَلَاةٌ (عَلَائِدٌ) necklace.
وَلَّى i. وَلِيٌّ be near.	عَصَبَ i. عَصَبٌ fold, tie.
— IV do a kindness.	حَصَى IV count.

غَنَى X be self-sufficient.	وَلَّى II make one governor.
لَوَّ IV distract attention.	فَقِرَ VIII be poor, in need.
كَفَى i. كَفَايَةٌ be sufficient for.	جَاءَ i. جَاءٌ come.
شَرَى VIII buy.	رَنَّ u. رَنَّاءٌ run.
بَقِيَ remain.	مَرُوفٌ known, kind act.
هَيَّ VIII let oneself be for-	قَلَّ IV make little, support.
bidden, desist.	مَعَمَّ wearing a turban.

## Exercise 51

إِذَا اتَّخَذْتُمْ عِنْدَ رَجُلٍ يَدًا فَانْسُوْهَا - لَا خَيْرَ فِي  
 الْمَعْرُوفِ إِذَا أَحْصَى - سَتَرَ رَجُلٌ مَا أُولَى وَنَشَرَ  
 مَا أُولَى - الْمَرْبُ تَعُولُ سَيْكُ مَعَمَّ يَبْدُونَ أَنْ  
 كُلَّ جِنَايَةٍ يَجْنِبُهَا أَحَدٌ مِنْ قَوْمِهِ مَعْصُوبَةٌ بِرَأْسِهِ -  
 لِمَا لَا يُطِيلُ الْهَجَاءُ قَالَ يَكْفِيكَ مِنْ الْقِلَادَةِ  
 مَا احْطَأَ بِالْمَقْ - الَّذِي أَرْضَاهُ لَا يَجِيشِي  
 وَالَّذِي يَجِيشِي لَا أَرْضَاهُ - أَغْنِي بِلَا فِتْنَارِ إِلَيْكَ  
 وَلَا تَقْرِنِي بِالسَّيْفِ عَيْنَكَ - إِنَّ مَا قَلَّ وَكَفَى  
 خَيْرٌ مِمَّا كَثُرَ - مَا لَكَ لَا تَعُزُّو قَتَالَ

لَا بَعْضُ الْمَوْتِ عَلَى فِرَاشِي فَكَيْفَ أَمُرُ إِلَيْهِ  
رَكَضًا - اشْرَ الْمَرَّ مِنَ الْمَوْصِلِ وَأَحْمِلُهُ إِلَى  
الْبَصْرَةِ فَإِنَّكَ تُهْلِكُ مَالَكَ .

52

I will square (be sufficient for) him for you — whatever I forget, I shall not forget your friendliness — did you buy what you needed? — daughter, take what I give you and buy what you like — the women wept for the slain — those who weep now shall laugh — I think they will remain in (on) their present condition — let no play distract you from your studies — I forbade her and she stopped (let herself be forbidden) — their (masc. and fem.) attention was diverted from what they were making — the caliph, may God preserve him, does not forget to reward those who deserve it.

## LESSON 27

## VERBS DOUBLY WEAK

These verbs are regular according to both the classes to which they belong, except for occasional aberrations. The Pronunciation is easy though the writing may cause difficulty. Here follow a few typical verbs.

## Hollow and Hamza

Root 'return'

أَلَّ      أَلَّتْ      أَلُّوْا      أَلُّوْا      أَلُّوْا

Root 'come'

جَاءَ      جَاءَتْ      جَاءَ      جَاءَ      جَاءَ

The active participle is جَاءٍ الجَّاءِي

Hamza and third 'y'

أَتَى 'come': the perfect is regular.

Imperfect يَأْتِي jussive يَأْتِ imperative أَيْتِ and  
فَاتِ .

رَأَى 'see': the perfect is regular.

In the imperfect the hamza is dropped:—

رَأَى      رَأَتْ      رَأَوْا      رَأَوْا      رَأَوْا

As in رَضِيَ the second feminine singular has the same form as the second feminine plural.

In IV the hamza is also dropped:—

perfect أَرَى      أَرَتْ      أَرَوْا      أَرَوْا      أَرَوْا

imperfect أَرِي      أَرِي      أَرِي      أَرِي      أَرِي

jussive أَرِ      أَرِ      أَرِ      أَرِ      أَرِ

imperative

The active participle I رَائٍ and IV مُرٍّ

Infinitive I رُوِيَءٌ or رَائٍ ; IV رَائَةٌ .

In verbs third weak with 'w' or 'y' as second radical the second is usually treated as a strong consonant.

حَيٍّ 'live' is irregular in places.

I may be treated as a doubled verb حَيَّ .

II. The infinitive is like that of a doubled verb with the feminine ending as compensation تَحْيَا .

X, when it means 'be ashamed', may be shortened :—

perfect اسْتَحْيَتْ — اسْتَحْيَ

imperfect يَسْتَحِي — يَسْتَحِي

First 'w' and third 'y'

وَفَّى 'accomplish, fulfil'; the perfect is regular :—

imperfect يَفِي — يَفِي تَفِيَنَ يَفِيَنَ

imperative فِ فِ فِ فِ فِ فِ فِ فِ

active participle وَفَاٍ infinitive وَفَاٍ

A weak form can only be identified by grammar and common sense.

يَدْعُو must be singular and must come from دَعَا .

يَدْعُو is plural and may be دَعَا from يَدْعُو or دَعَا

from وُدْع .

يَجِدُ may come from وَجَد and be any form of the

imperfect ; it may be يَجِدُ or يَجِدُ jussive I or IV from

يَجِدُ or يَجِدُ jussive of يَجِدُ ; and it may be يَجِدُ or يَجِدُ jussive of

يَجِدُ or يَجِدُ .

وَفِي may mean 'in it', 'of his mouth' or 'accomplish

it', imperative singular feminine of وَفَى .

### Vocabulary 27

وصى IV make a will, give a نَجَرَ u. نَجَرَ finish off, fulfil.

ding charge.

وَدَعَ a. وَدَعَ leave.

شاءَ II greet.

حَيَّ IV honour.

اعَى a. اعَى be weary.

وَقَايَةً i. وقَى guard.

حِلْمٌ statecraft, clemency, kind-

نَعَا u. نَعَا pardon, refrain ; be

ness.

abundant.

قَدْرٌ amount, measure.

وَصِيَّةٌ (وصايا) will, testament.

شُكِّيَّةٌ suspicion.

يُحْتَوِي i. contain, understand.

يُؤَلِّقُ IV fatigue, distress.

يُحَافِظُ VIII be on one's guard, fear,

be pious.

ودع II say good-bye.

ودع IV deposit.

نُفْعٌ a. نفع be useful to.

وهم VIII suspect.

حُلَى (حلي) jewels.

أَبَدًا (with a negative) never.

سَهْمٌ (c) arrow, share.

سَمَكٌ (سمكة) fish.

### Exercise 53

قَالَ دَعْنِي أَوْصِي فَقَالَ أَوْصِ - رَأَوْا أَرْأَاءَ  
الْفَلَاسِفَةِ - أَمَا تَسْتَحْيِي أَنْ يَكُونَ هَذَا قَدْرَ حِلْمِكَ  
عَنْ أَبْنِكَ - إِذَا لَمْ تَسْجَحْ فَأَصْنَعْ مَا شِئْتَ - مَا  
لَكُمْ يَسْمَعُونَ وَلَا يَعُونَ - اضْغَوْهُ وَكَانَ قَلِيلَ الْوَفَاءِ  
لَهُمْ - أَرَأَاكَ اللَّهُ فِي بَيْتِكَ مَا أَرَى أَبَاكَ فِيكَ  
وَأَرَى اللَّهَ بَيْتَكَ فِيكَ مَا أَرَاكَ فِي أَيْتِكَ - كَانَ  
إِذَا وَعَدَ الْخَيْرَ وَفِي إِذَا أَوْعَدَ الْخُلْفَ وَعَفَا - أَرَى  
مَا تَلْقَاهُ غَدًا عَلَيَّ مَا لَا تَرَاهُ أَبَدًا - كُنْتَ أَجَدَ  
مَنْ يَعْلُ وَيَنْجُرُ فَقَدْ أَغْيَانِي مَنْ يَعْلُ وَلَا يَنْجُرُ -

اسْتَحْيَيْتُ مِنْهُ وَبَشْتُ إِلَيْهِ بِالْحُلِيِّ - حَاجَتِكَ  
عِنْدَنَا فَإِنَّكَ مِنْ لَدُنْهَا سَتَاتِيكَ - لَيْقَ أَحَدُكُمْ  
وَجْهَهُ النَّارَ - يُورِي الْخَائِفَةَ مَنْ يَشَاءُ.

54

he told them to bring their books — what do you think of Egypt? — these women, will they perform what they have promised? — be on your guard against suspicion — they greeted us politely — show me how that will benefit me — ask the keeper to show you what the boxes contain — fear God and honour the king — I prefer that men should fear me than that they should fear God — bring me my share of the food and I will eat it by the river — did you not all see what your aunt wrote? — much study wearies the young.

### LESSON 28

#### CONDITIONAL AND EXCEPTIVE SENTENCES

The two main types of conditional sentences have been mentioned in Lesson 13. There are, however, many irregularities. Besides أَنْ the following words follow the same rules:—

أَيْنَ - حَيْثُ أَيُّ which of; مَنْ he who; مَا that which;

where; كَيْفَ how; كَلَّمَا whenever;

إِذَا when.



مَا أَنَسَ لَا أَنَسَ

whatever I forget, I shall not forget . . .

كَيْفَ قَضَيْتَ فَعْنْدَهُ اِخْطَاآتَ

however you decide, in his opinion you will be wrong.

The apodosis must be introduced by **فَ** when it is :—

1. A nominal sentence.

أَنْ يُؤَلَّتْ هَذَا فَإِنَّتَ مِنْ الْكَافِرِينَ

if you say this you are of the infidels.

2. A sentence beginning with an incomplete verb, such as **قَدْ** — **سَوْفَ** — **سَ** one of the particles **أَيْسَ** or **عَسَى**

or one of the negatives **لَا** — **لَنْ**.

أَنْ تَسْتَغْفِرَ لَهُمْ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

if you ask pardon for them, God will never pardon them

3. A verbal sentence expressing a wish or command.

أَيُّهَا سَيِّمُ فَبِأَيُّهَا

do homage to which of the two you will.

4. When a perfect in the apodosis has to keep its meaning as a past tense.

أَنْ كَانَ قَمِيصُهُ قَدْ مِنْ قُبْلِ فَصَدَقَتْ

if his shirt is torn in front she has told the truth.

A condition may also be expressed by an imperative and a jussive :—

قَفِيْ أَخْبِرْ لِيْ

stand, let me tell you = if you wait I will tell you.

فَمَنْ عِنْدَهُ يَقْلُ بِحَاجَتِهِ

stand away from him, he will speak of his need = if you stand back he will say what he wants.

**أَمْ** follows the same rules as **أَنْ** but is often followed by the energetic.

**وَأَنْ** often means 'even if'.

If the condition is improbable, **لَوْ** is used in place of **أَنْ**; the same rules apply for tenses but the use of the simple imperfect is more common.

سَيِّدُ كُرُونَسِي لَوْ قَدْ جَرُّوْا الْعَمَالَ بَعْدِي

they will remember me should they have experience of governors after me.

**لَوْ** is also used to express an impossible wish :—

لَوْ كَانَ يَنْفَعُ الْإِنْسَانُ

if only postponement were of some use.

**أَلَا** 'if not' is often used elliptically; an example is the best explanation :—

إِنْ قِيلَتْ رَأَيْتُ وَلَا خُفِيتُ

if you accept my opinion (all will go right), but if (you do) not, you will be disappointed.

لَوْلَا is also used elliptically:

لَوْلَا الشَّمْسُ بَرَدَتْ الْأَرْضُ

but for the sun the earth would grow cold.

A sentence following لَوْلَا is usually introduced by  
 أَنْ or إِنْ.

### Exceptions.

The most common word for these is إِلَّا. When the main sentence is affirmative, the noun after إِلَّا is accusative unless, of course, it is governed by a preposition.

جَاءَ الْقَوْمُ إِلَّا زَيْدًا the tribe came except Zaid.

فَرَضَ لَا بُدَّ مِنَ الْبَدْرِ سِتٍّ الْفَيْنِ إِلَّا حَسَنًا وَحُسَيْنًا

he allotted to the sons of those who fought at Badr (Lesson 31) two thousand apiece except Hasan and Husain. When the exception comes before the main noun the accusative is used.

لَمْ يَكُنْ إِلَّا غَالِبًا مَيْتٌ يَقْرَى

no dead man except Ghalib gave hospitality.

When the sentence is negative, actually or virtually, the exception is in the same case as the main noun.

مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٌ

I passed by no one except Zaid.

When the sentence is negative and the main noun left out, the exception is in the case the main noun should have.

مَا جَاءَ إِلَّا امْرَأَتُهُ only his wife came.

مَا مَرَرْتُ إِلَّا بِزَيْدٍ I passed only Zaid.

مَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ

they deceive only themselves.

مَا كَانَ إِبْرَاهِيمَ إِلَّا يَهُودِيًّا

Ibrahim (Abraham) was only a Jew.

When the exception is of a different sort from the main noun, the accusative is used. One feels sometimes that this is a desperate attempt to bring the facts of language under rule.

مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ

they have no knowledge of it but the following of fancy.

أَلَا is often used loosely.

قَدْ أَذْرَكَنِي الْمَوْتُ أَلَا قَلِيلًا

death almost overtook me.

لَا يَبْقَى حَيًّا أَلَا مَاتَ

no living one remains without dying.

مَا شَعَرْتُ بِهِ أَلَا وَقَدْ أَحْتَمَلَنِي

I did not perceive him except he had picked me up = the next thing I knew was that he had carried me.

'Only.' As we have just seen, this is often expressed by

أَلَا with a negative. It can also be expressed by

إِنَّمَا; the word excepted is put at the end of the sentence.

إِنَّمَا عَلَيَّ شُجَاعٌ

Ali is only brave (has no other good qualities).

إِنَّمَا شُجَاعٌ عَلَيَّ

Note.—The addition of مَا to إِنَّمَا makes no difference to its meaning.

## Vocabulary 28

بقي X preserve, keep alive.	شبهه III resemble.
تَابَ u. تَوْبَةً u. تَابَ repent.	X ask to repent.
سَلَكَ u. سَلَكْ go.	جَلَسَ III sit with.
فَوَضَ III be partners, discuss.	تَكَاحَ i.a. تَكَحَّجَ marry.
صَلَحَ u. صَلَحْ be good, service-able.	III make peace with.
— IV repair, restore.	عَا a. عَا (with negative) ignore.
كَدَ u. كَدْ work hard, persevere.	عَمَ u. be general, concern many.
يَسِرَ i. يَسِرْ be easy, easy-going.	بَرَّ goodness, filial piety.
— IV become rich.	II make easy.
فَيْصَسَ (فَيْصَانٌ) shirt.	فَيْصَسَ excellence, superiority.
جَرِهَسَ eager, greedy.	يَوَّ (a) verse of poetry.
خَطَا خطي sin.	بطَّ IV make slow, do slowly.
يقظ IV wake up (trans.).	IV make a mistake.
	X wake up (intrans.).

## Exercise 55

إِنْ لَمْ يَهْتَلِكْ لَأَتَزَوَّجْهُ فَيَكُونُ قَدْ قَتَلَ أَبَاكَ وَنَكَحَ  
 أُمَّكَ فَتَهْلِكُ — لَوْ كَانَ الْبُهْلُ قَمِيصًا مَا لَبِسْتُهُ وَلَوْ  
 كَانَ طَرِيقًا مَا سَلَكَتُهُ — إِنْ كَانَ رِزْقِي فِي السَّمَاءِ  
 فَانْزِلْهُ وَإِنْ كَانَ فِي الْأَرْضِ فَاخْرِجْهُ وَإِنْ كَانَ

بَعِيدًا فَقَرَّبَهُ وَإِنْ كَانَ قَرِيبًا فَبَسَّطَهُ - إِذَا جَالَسْتَ  
 الْعُلَمَاءَ فَكَفَّنْ عَلَى أَنْ تَسْمَعَ أَحْرَصَ مِنْكَ عَلَى  
 أَنْ تَهْوَلَ - لَوْلَا أَنْ أَفْئَالَهُ لَا تُوجِبُ الْمَوْتَ عَنْهُ  
 لَكَانَ حَقِيقًا بِأَلَا سَبْقَاءَ لَهُمَا الْفَضْلُ - مَا الْمَرْءُ  
 إِلَّا تَحْتَ ثَوْبِ الْكَذِبِ - لِمَ لَا تُطِيلُ الْهَجَاءَ قَالَ  
 لَمْ أَجِدِ السَّمْعَ السَّاتِرَ إِلَّا بَيْتًا وَاحِدًا - أَوْدَعَ  
 ذَلِكَ الْمَتَالَ رَجُلًا فَذَهَبُوا بِهِ إِلَّا يَهُودِيًّا - مَا  
 جُئْتُ إِلَّا فِي أَمْرٍ يَحْصِي الْوَزِيرَ وَيُحْصِنِي لَمْ يُصْلَحْ  
 مَفَاوِضُهُ فِيهِ إِلَّا عَلَيَّ خَلُوقَ شَيْءٍ لَدِي - لِكُلِّ دَاءٍ  
 دَوَاءٌ إِلَّا الْمَوْتَ - مَا أَنْتَ بِشَيْءٍ إِلَّا سَيِّئٌ لَا يَهْمُ  
 بِهِ - هُمْ كُفَّارُ يَسْتَأْذِنُ فَيَأْتِي تَابُوا وَالْأَمْرُ بَيْنَ  
 إِنْشَاتِهِمْ.

he who has never made a mistake has never made anything  
 — all the inhabitants came except your father — if you  
 think that he is right, follow his example — if you find that

I have come on business which concerns myself alone and does not concern the whole people, send me away — it was only the sun's heat on my back which awakened me — wherever you live you will meet friends — none of the children resemble their father except Muhammad — if you believe in what he says, you ought to act according to it — he did not leave any act of filial piety without doing it — if you eat slowly, you will prolong your life — if he dies, his heirs will fight over the inheritance — but for him the army had perished.

## LESSON 29

## TEMPORAL CONJUNCTIONS

لَمَّا with the perfect denotes a definite event in the past and means 'when' or 'after'.

لَمَّا أَبْشَاهُمْ بِأَسْمَائِهِمْ قَالَ

when he had told them their names he said . . .

لَمَّا with the jussive means 'not yet' (Lesson 14).

مَتَى 'when' is first an interrogative adverb.

مَتَى تَسَافِرُ when will you travel?

As a conjunction it is treated as a conditional particle.

إِذَا 'when' may be followed by the perfect or imperfect and usually refers to the past but often passes into 'because'.

لَوْ شَهِدْتُكَ إِذْ تَدْعُو تَيْمِيًّا

would that I had been with you when you summoned  
Taimim (a tribe).

قَدْ ظَلَمْتُمْ إِذْ جَسَمْتُمْ

you did wrong when (because) you put them in prison.  
It may be followed by a nominal sentence.

إِذَا 'when' refers to the future though the perfect is  
used with it; it is often treated as a conditional particle.

إِذَا رَأَيْتَهُمْ تَحْجِبُكَ أَجْسَامُهُمْ

when you see them their bodies will please you.

Both إِذْ and إِذَا are used to introduce a fact which is  
not the direct consequence of what has gone before; hence  
they often suggest the sudden or unexpected. إِذْ takes a

verbal sentence after it and إِذَا (usually) or فَإِذَا (usually)  
takes a nominal sentence:—

بَيْنَمَا الْمَسْرُورُ إِذْ دَارَتْ الْمَيَّاسِيرُ

while distress (is present suddenly) easy times come round.

نَظَرْتُ إِلَى الْمَقْتُولِ فَإِذَا هُوَ رَيْدٌ

I looked at the murdered man; lo and behold, it was Zaid.

إِذَا may be construed with ب; two forms are  
possible:—

شَقِيتُ الْمَصَا وَإِذَا بَدَنَانِي

شَقِيتُ الْمَصَا وَإِذَا أَنَا بَدَنَانِي

I split the stick and there were my dinars (and there was I  
with).

There is no real difference in meaning.

حَتَّى 'until' when temporal is used with the perfect  
or the imperfect indicative:—

زُرْتُكَ حَتَّى قِيلَ لَيْسَ لَهُ صَبْرٌ

I visited you until it was said, 'he has no patience' (self-  
control).

For حَتَّى 'so that' see Lesson 19.

It is also used to co-ordinate two statements and means  
'then, later on'; an example is the best explanation:—

زُرْعَتُهُ حَتَّى اشْتَرَيْتَ مِنْهُ بَهْرًا

I sowed it and then bought from it cattle.

I sowed and reaped the field and did this till I had gathered  
enough money to buy cattle.

بَيْنَمَا نَحْنُ نَرْفِقُهُ أَنَا أَنَا  
 sentence:—

بَيْنَمَا نَحْنُ نَرْفِقُهُ أَنَا أَنَا  
 بينما نرفقه أنا أنا

while we were on the look out for him he came.

Often combined with إِذْ.

بَيْنَمَا أَنَا فِي الْحَدِيثِ إِذْ قَدِيمَ زَيْدٍ

while I was in talk, Zaid came.

هَـ is used with the perfect but refers to the present with the sense 'as long as':—

لَسْتُ ضَارًّا هَـ مَا أَطَلَّ الْإِبِلُ

you cannot hurt it as long as camels grunt.

هَـ مَا دَامَ حَيًّا

as long as he continues alive.

كَمَا ، as ; كَمَا يَفْعُلُ النَّاسُ ; كَمَا ، as ;

it passes easily to a sense of time:—

كَمَا تَدْخُلُ كَمَا سَلِمَ salute as (soon as) you enter.

Note: كَمَا أَنْتَ كَمَا أَنْتَ stop where you are.

Many prepositions can be turned into conjunctions by combining them with **أَنْ** or **مَّا**; **أَنْ** governs the subjunctive. **أَنْ** until; **أَنْ** after; **مَّا** before, etc.

### Vocabulary 29

شَرَكْ IV associate with (trans.).	نَزَعْتُ IV stir up.	نَزَعْتُ II put a necklace on, invest with.
نَزَعْتُ VIII be associated with.	نَزَعْتُ VIII suffer pain.	نَزَعْتُ III whisper to.
نَزَعْتُ VIII be attached to, be necessary.	نَزَعْتُ VIII suffer pain.	نَزَعْتُ III arrive.
نَزَعْتُ I. دَفَنَ bury.	نَزَعْتُ I. دَفَنَ bury.	نَزَعْتُ IV execute (order, etc.).
نَزَعْتُ and X call, summon.	نَزَعْتُ and X call, summon.	نَزَعْتُ u. طَرَدَ drive away, round up.
نَزَعْتُ be near.	نَزَعْتُ be near.	نَزَعْتُ III wager.
نَزَعْتُ go, be past.	نَزَعْتُ go, be past.	نَزَعْتُ consequence.
نَزَعْتُ go, go against.	نَزَعْتُ go, go against.	نَزَعْتُ (a) kind, sort.
نَزَعْتُ u. عَقِبَ come after.	نَزَعْتُ u. عَقِبَ come after.	نَزَعْتُ funeral.
نَزَعْتُ a. رَهْنُ give a pledge to.	نَزَعْتُ a. رَهْنُ give a pledge to.	نَزَعْتُ ministry.
نَزَعْتُ make a profit, be profitable.	نَزَعْتُ make a profit, be profitable.	
نَزَعْتُ custom.	نَزَعْتُ custom.	
نَزَعْتُ (وزراء) minister of state.	نَزَعْتُ (وزراء) minister of state.	

## Exercise 57

عَلِمَ أَنَّهُ مَتَى رَدَّهِمْ تَارَتْ فِتْنَتُهُ لَا يَأْمَنُ عَوَاقِبَهَا  
وَأَنَّ الرَّأْيَ يُوجِبُ الرِّفْقَ بِهِمْ - بَيْنَا نَحْنُ نَذْفِنُهُ إِذْ  
حُمِلَتْ جَنَازَةُ أُخْرَى - أَلَمْتُ الْمَا شِدًّا فَلَمَّا كَانَ  
فِي اللَّيْلِ سَكَنَ الْأَلَمُ وَنَمْتُ - لَمَّا أَخْطَأَ أَبَابُكَ  
لَمْ يُصِيبْ إِلَّا أَنْتَ - لَمَّا أَشْتَدَّ الْمَرَضُ عَلَيْهِ لَزِمَ  
فَرَّاشُهُ - مَا مَضَى عَلَى هَذَا إِلَّا دُونَ شَهْرٍ حَتَّى  
أَسْتَدْعَى الْخَلِيفَةَ ابْنَ أَخِيهِ وَقَلَدَهُ الْوِزَارَةَ - إِنِّي  
كَلِمَةٌ فَإِذَا بَقِيتَانِ فَاسْتَدْنِي إِلَّا كَبُرَ مِنْهُمْ فَسَارَدَ  
بَشِيَّةً دُونِي وَدُونَ أَصْحَابِي - عَدَا مَعَهُ حَتَّى وَافَا  
الْبَيْتَ كَفَرَسَى الرَّهْطَانِ - لَمْ يَشْرُ صَاحِبَاهُ وَقَدْ  
سَاءَ ظُهُورُهُ وَنَحْوُهَا عَلَيْهِ حَتَّى إِذَا هُمَا بِهِ يَطْرُدُ  
الْأَبْلَاطَ فَطَرَدَاهُمَا مَعَهُ - بَقِيَ فِي الْمَكِيدَةِ حَتَّى إِذَا  
أَجْبَاهُ حَرَارَةُ الصَّيْفِ خَرَجَ إِلَى صَبْعَتِهِ.

after they had shared in the work they shared in the profit — I have not yet received my share of the pay — when did you see anyone resembling him in face? — he associated me with himself in his request to the government — when you go to a foreign country, adopt its customs — I asked the shopkeeper for fish and he had several kinds — when they gave me my share, I was not satisfied with it — poverty befell him and then his friends stood by him — when she saw that forbidding was useless, she wept — he was busy writing till, when he had written many pages, the whiteness of the paper tired his eyes — a promise, when fulfilment which makes it true does not accompany it, is like words with no meaning.

LESSON 30  
NUMERALS

The numerals are the nightmare of a bankrupt financier.

- 1 أَحَدٌ fem. أَحَدِي is a pronoun.

وَاحِدٌ fem. وَاحِدَةٌ is an adjective.

Both these agree in gender with the noun to which they refer.

- 2 اثْنَانِ const. اثْنَانِ fem. اثْنَانِ const. اثْنَانِ  
oblique اثْنَيْنِ const. اثْنَيْنِ fem. اثْنَيْنِ const. اثْنَيْنِ

This is a noun which agrees in gender with the noun

numbered. Usually the dual takes its place but it is used in apposition for emphasis.

لَا تَتَّخِذُوا آلَ إِبْرَاهِيمَ أَيْدِيَهُمْ  
do not choose two gods.

3-10. Used with the masculine: with the feminine:

3	ثَلَاثَةٌ	ثَلَاثُ
4	أَرْبَعَةٌ	أَرْبَعُ
5	خَمْسَةٌ	خَمْسُ
6	سِتَّةٌ	سِتُّ
7	سَبْعَةٌ	سَبْعُ
8	ثَمَانِيَةٌ	ثَمَانِيَا acc.
9	تِسْعَةٌ	تِسْعُ
10	عَشْرَةٌ	عَشْرُ

These numerals are fully declined nouns, disagree in gender with the singular of the noun numbered, and put that noun in the genitive plural, if possible, a plural of paucity. (See below.)

ثَلَاثُ نِسَاءٍ three women; ثَلَاثَةُ رِجَالٍ three men.

When the thing numbered is definite, two constructions are possible:—

ثَلَاثَةُ الرِّجَالِ or الرِّجَالُ الثَّلَاثَةُ the three men.

Note.—The construct state of ثَمَانٍ is ثَمَانِي nom. and gen. ثَمَانِي acc.

Note.—ثَمَانِيَهُنَّ the eight of them = the eight women.

11-12.	Masc.	Fem.
11	أَحَدٌ عَشَرَ	أَحَدِي عَشْرَةً
12	إِثْنَا عَشَرَ	إِثْنَانِ عَشْرَةً (ثَمَانِيَا)
	oblique	oblique
	إِثْنَى عَشَرَ	إِثْنَي عَشْرَةٍ

These numerals are not declined—except the part إِثْنَا and its variants. The noun is in the accusative singular. Both parts of the numeral agree in gender with the noun which is in the accusative singular.

Note the variations in the words for 'ten'.

13-19.

	With masculine:	With feminine:
13	ثَلَاثَةَ عَشَرَ	ثَلَاثَ عَشْرَةٍ
14	أَرْبَعَةَ عَشَرَ	أَرْبَعَ عَشْرَةٍ



15  $\begin{array}{c} \text{yus} \\ \text{dus} \end{array}$

16  $\begin{array}{c} \text{yus} \\ \text{dus} \end{array}$

17  $\begin{array}{c} \text{yus} \\ \text{dus} \end{array}$

18  $\begin{array}{c} \text{yus} \\ \text{dus} \end{array}$


19  $\begin{array}{c} \text{yus} \\ \text{dus} \end{array}$

These are indeclinable and govern the noun in the accusative singular. The unit disagrees in gender with its noun and with the ten.

20	عَشْرُونَ	50	خَمْسُونَ	80	ثَمَانِيُونَ
30	ثَلَاثُونَ	60	سِتُونَ	90	تِسْعُونَ
40	أَرْبَعُونَ	70	سَبْعُونَ		

These are ordinary external plurals and have the two cases ; they take the thing numbered in the accusative singular.

In compound numbers between 21 and 99 the unit comes first.

100  (anomalous spelling) 200 is

(ثَلَاثًا) sometimes written ثَلَاثٌ مِائَةً 300; مِائَتَانِ with the hundred in the singular. مِائَةٌ puts its noun in the genitive singular.

ألف مائة. Note ألف. The noun numbered 1000 is in the genitive singular.

Order of the numerals :—

٣٨٢٢. ثَلَاثَةُ آلَافٍ وَامِئَاتِي مِائَةً وَاثْنَانِ وَعِشْرُونَ

## Ordinal Numbers.

	M.	F.
first	أَوَّلُ	أُولَى
second	ثَانٍ	ثَانِيَةٌ
third	ثَالِثٌ	ثَالِثَةٌ
fourth	رَابِعٌ	رَابِعَةٌ
fifth	خَامِسٌ	خَامِسَةٌ
sixth	سَادِسٌ	سَادِسَةٌ
seventh	سَبَاعٌ	سَبَاعَةٌ
eighth	ثَاوِنٌ	ثَاوِنَةٌ
ninth	تَاسِعٌ	تَاسِعَةٌ
tenth	عَاشِرٌ	عَاشِرَةٌ

These are ordinary adjectives and offer no peculiarities. 11-19. These are indeclinable.

	M.	
11th	حَادِي عَشَرَ	حَادِيَةَ عَشْرَةٍ
12th	ثَانِي عَشَرَ	ثَانِيَةَ عَشْرَةٍ
13th	ثَالِث عَشَرَ	ثَالِثَةَ عَشْرَةٍ

For higher numbers the cardinal forms are used.

Note the compounds with 'first':—

nom.  $\text{حَادٍ وَعِشْرُونَ}$   $\text{الْحَادِي وَالْعِشْرُونَ}$

gen.  $\text{حَادٍ وَعِشْرِينَ}$   $\text{الْحَادِي وَالْعِشْرِينَ}$

acc.  $\text{حَادِيًا وَعِشْرِينَ}$   $\text{الْحَادِيَّ وَالْعِشْرِينَ}$

$\text{حَادِيَةً وَعِشْرُونَ}$

etc.

Four of the broken plural forms  $\text{فُعَالَةٌ}$  —  $\text{أَفْعَالٌ}$  —  $\text{أَفْعَالٌ}$

are sometimes plurals of paucity, i.e. indicate a number less than ten. If a noun has two or more plurals and one of them is one of these four forms, it is used for numbers below ten.

$\text{بَقِيَ فِي السِّجْنِ شَهْرًا}$

he stayed in prison many months.

$\text{بَقِيَ فِي السِّجْنِ أَشْهُرًا}$

he stayed in prison a few months.

An undefined number between 3 and 10 is expressed by the noun  $\text{بَعْضٌ}$  (part):  $\text{بَعْضٌ رِجَالٌ}$  a few men;

$\text{بَعْضٌ نِسَاءً}$  a few women.

With larger numbers  $\text{بَعْضٌ}$  is used:  $\text{بَعْضٌ وَعِشْرُونَ}$   $\text{بَعْضٌ نِسَاءً}$  twenty odd.

Fractions.

1.  $\text{نِصْفٌ}$

$\frac{1}{2}$  to  $\frac{1}{10}$  are expressed by  $\text{فُضُلٌ}$  (أَفْعَالٌ), e.g.  $\text{ثُلُثٌ}$   $\frac{1}{3}$ .

Some fractions can be expressed by combinations of

these words:  $\text{ثَمَنٌ رُبْعٌ}$   $\frac{1}{2}$ .

Others can only be expressed in words:—

$\text{سَهْمٌ مِّنْ ثَمَنٍ ثَمَنٌ مِّنْ ثَمَنٍ}$   $\text{وَعِشْرِينَ سَهْمًا}$   $\frac{1}{2}$

Distributives.

These may be expressed by repeating the numeral:—  
 $\text{فَرَضَ عَلَيْهِمُ الْيَمِينَ الْيَمِينَ}$  he allotted them 2,000 apiece.

Time.

The day begins at sunset so the Arabs often count by nights:  $\text{صُمْتُ عَشْرًا}$  I fasted 10 nights (days).

$\text{لَيْلَةٌ عَشْرًا}$  as  $\text{عَشْرًا}$  is feminine.

Note.— $\text{أَرْبَعٌ أَبْنٌ}$   $\text{هُوَ}$  or  $\text{أَرْبَعٌ سِنِينَ}$   $\text{هُوَ}$  he is four years old.

## Vocabulary 30

عجل II hasten, do quickly.	فَتَاةٌ (فَتَاتٌ) young woman.
تَمَّ i. تمَّ be complete, perfect.	II, IV complete.
حَدَثَ u. حَدُوثٌ be new, happen.	شَكَّ u. شَكٌّ doubt.
— IV make new, produce.	صَفَّرَ II make little.
سَمَّلَ u. سَمَلٌ be common	حَدَّثَ II tell.
to, concern ; VIII surround,	حَدَّثَ V, VI talk, converse.
consist of (عَلَى).	زَلَزَلَةٌ earthquake.
عَدَدَ i. عَدَدٌ support, direct oneself	دَجَاجٌ (دَجَاجَاتٌ) fowls, hens.
towards.	بَضَائِعُ (بَضَائِعُ) goods, merchan-
شِرْكٌ polytheism.	dise.
دِيَاكٌ (b) cock.	عَنَى عَنَانٌ mean.
عُمُرٌ (a) life, age.	فَوَى counsel's opinion.
خَفَاءٌ جَفَى be hidden.	مَعْنَى meaning, idea.
فَوَى IV give counsel's opinion.	شَكَوَى شَكَا complain.

## Exercise 59

بَقِيتُ فِي بِلَادِ السَّرَكِ أَرْبَعَةَ أَشْهُرٍ وَاحِدَ عَشَرَ  
يَوْمًا - اشْتَرَيْتُ دِيكًا وَاحِدًا وَخَمْسَ دَجَاجَاتٍ -  
اسْتَمَلَّ قَافِلَتُهُ عَلَى مِائَةِ إِبِلٍ وَخَمْسَةِ وَعِشْرِينَ  
حِمَارًا - وَلِدَ فِي سَنَةِ الْفِ وَتِسْعِمِائَةِ وَارْبَعِينَ

وَنَثَلَاثِينَ - دَامَتِ الْحَرْبُ سِتِّينَ وَنِصْفَ سَنَةٍ - يَأْخُذُ  
الْحَرْبُ كَوْمَهُ الْمُسْرِ مِنْ كُلِّ بَضَائِعِ التِّجَارِ الَّذِينَ  
يَدْخُلُونَ بِأَلَادِهَا مِنَ الْخَارِجِ - مَا أَكَلْتُ مِنْهُ  
ثَلَاثَ سَعِيرَاتٍ فَارِيدُ أَنْ تَقِيمَ عِنْدِي لِنَا كُلَّ وَتَحَدَّثَ -  
كَانَ مَوْتُهُ قَبْلَ الزَّلَازِلَةِ الْكَبِيرَةِ بِسِتِّينَ - هُوَ ابْنُ  
خَمْسٍ وَسِتِّينَ سَنَةً - لَا يَتِيمُ الْمَعْرُوفُ إِلَّا بِثَلَاثِ  
أَحْجَادِهِ وَتَصْمِيمِهِ وَسِتْرِهِ .

there are 72 kinds of dates — she is 17 years old — that chief was the father of his tribe, he had 16 sons and 12 daughters — she cut the meat into 12 shares — the guests went away by twos — he travelled for 19 days, crossing 3 rivers and climbing 7 mountains — forgive him 70 times — my messenger arrived three hours after me — his daughter inherited one-sixteenth of his property — he is the seventh son of a seventh son.

## LESSON 31

## NOUN FORMS

Every word form has its special meaning, sometimes more than one.

فَعِيلٌ is commonly an adjective but it is also an infinitive and a broken plural.

فَعَلًا as an infinitive denotes the doing of the action once, whatever form the ordinary infinitive may have :—

نَصَرَ اللَّهُ نَصْرَهُ God helped him (gave him victory) once

نَصَرَ infinitive

فَرَّاهُ he ran away once

فَرَّاهُ infinitive

فَعَلًا as an infinitive denotes the doing of the act in a certain manner :—

هُوَ حَسَنٌ الْكِتَابَةِ he is good in (his style of) writing

كَتَبَ infinitive

قَتَلَ قَتْلًا شَدِيدًا he was killed horribly

قَتَلَ infinitive

سَلَكَ مَسِيرَةَ الْمَرِيضِ he walked like a sick man

سَلَكَ infinitive

فَعَالَ denotes one who follows a trade or does something habitually. Examples have been given in Lesson 4.

It is also used as an emphatic :—

كَذَّابٌ a great liar.

Noun of place or time.

مَفْعَلٌ - مَفْعِلٌ When the characteristic of the imperfect is 'u' or 'a' the noun is مَفْعَلٌ.

مَخْرَجٌ exit.

مَسْكَنٌ dwelling house ; مَسْجِدٌ mosque.

There are a few exceptions ; the commonest are—

مَقْصِدٌ goal ; مَنْزِلٌ house, stage (of a journey) ;

مَوْضِعٌ place.

Note.—The 'a' in the imperfect is due solely to the guttural.

Those middle 'y' have forms like مَقِيلٌ place of the siesta.

Roots first 'w' have also a variant : مَوْلِدٌ - مِيْلِدٌ birthday ; مِيْقَاتٌ - مِيْعَاتٌ appointed time.

Roots third weak have always 'a' in the second syllable (Lesson 26).

In the derived stems of all verbs the passive participle is used as the noun of place : <sup>مُسْتَشْفَى</sup> hospital.

<sup>مَفْعَلٌ</sup> may also be used as a noun of action (practically an infinitive) and as a concrete noun : —

<sup>مَقْدَمٌ</sup> arrival ; <sup>مَطْلَبٌ</sup> object, thing looked for ;

<sup>مَرْكَبٌ</sup> carriage, ship, riding beast.

Noun of instrument.

<sup>مِفْعَالٌ</sup> — <sup>مِفْعَالَةٌ</sup> may express this : —

<sup>مِفْرَدٌ</sup> file (tool) ; <sup>مِفْتَاحٌ</sup> key <sup>مِكْنَسَةٌ</sup> broom ;

<sup>مِيزَانٌ</sup> scales ; <sup>مِقْرَاضٌ</sup> — <sup>مِقْصٌ</sup> scissors.

Diminutive.

<sup>كَلْبٌ</sup> — <sup>كَلْبٌ</sup> a little dog, puppy. It is often used

as a form of endearment ; very common is <sup>بَنِيَّ</sup> my little son.

Relative adjectives.

Adjectives can be made from most nouns by adding *iyym* feminine *iyyatun* to the noun. If the noun has the feminine ending *at* it is dropped and a long second syllable is shortened. There are many irregularities.

<sup>بَلَدٌ</sup> town, village, <sup>بَلَدِيَّ</sup> <sup>رَجُلٌ</sup> a country bumpkin

<sup>مِصْرِيٌّ</sup> Egyptian

<sup>مَدَنِيٌّ</sup> <sup>أَلْمَدِينَةُ</sup> al-Medina ; <sup>مَدَنِيٌّ</sup> a townsman,

a man from al-Medina

<sup>مَكِّيٌّ</sup> Mecca ; <sup>مَكِّيٌّ</sup> a man from Mecca

<sup>قُرَشِيٌّ</sup> Quraish (Muhammad's tribe) ; <sup>قُرَشِيٌّ</sup> a man of the tribe.

These adjectives are very common in modern Arabic.

<sup>أَصْلٌ</sup> (أَصُولٌ) root, principle. <sup>فَرْعٌ</sup> (فُرُوعٌ) branch.

<sup>أَصْلِيَّةٌ</sup> <sup>مَسْأَلَةٌ</sup> a problem involving first principles.

<sup>فَرْعِيَّةٌ</sup> <sup>مَسْأَلَةٌ</sup> a question of detail.

The feminine is used as an abstract noun : —

<sup>كَيْفٌ</sup> how ? <sup>كَيْفِيَّةٌ</sup> quality : <sup>كَمْ</sup> how much ? <sup>كَمْيَّةٌ</sup>

quantity.

Broken plurals.

<sup>فَعْلٌ</sup> — <sup>فَعْلٌ</sup> — <sup>فَعْلَةٌ</sup> are common as plurals of the active participle of Stem I.

<sup>فَعْلَةٌ</sup> is plural of the active participle of Stem I of verbs

third weak : <sup>قَاضٍ</sup> judge



جَمَدٌ east, sunrise.	مَنْجَلٌ sieve.
فَطْ (with negative) ever.	مَسْأَلَةٌ question, problem.
شَيْطَانٌ devil.	غَسَلَ i. wash.
دَقَّ u. hit, pound.	مَكَانٌ place where lions are
شَهْرٌ VIII be well known.	plentiful.
زَوَلَ IV remove.	مَغْرِبٌ west, sunset.
سَهَرَ be wakeful at night.	جَمَعَ (collected) together,
أَرَحَ II date.	all.
تَارِيخٌ history.	نَظَفَ II clean.

## Exercise 61

جَلَسَ جَلِيسَةُ الْعِيبَانِ - أَسَمِعْتَ مِنْ هَذَا قَطُّ قَالَ لَا مَا  
خَرَفَ مَسَامِعِي قَطُّ مِثْلَهُ - صَرَبَ مُوسَى الْحَجَرَ صَرْبَهُ  
وَيَخْرُجُ مَا يَكْفِي الْقَوْمَ جَمِيعًا - أَخْرَجْتَ صَاحِبَهُ  
الْبَيْتِ اللصَّ تَضَرُّبَهُ بِالْمِكَائِسَةِ - أَسَمِعْتَهُمْ كَلَامَ  
اللَّهِ وَالْبَلْعُوهُمْ مَا مَسَّتْهُمْ - سَأَفْرَنَّا مَنَازِلَ وَبَلَعْنَا  
مَا سَلَكْنَا نَحَافُ فِيهَا عَلَى خَيْلِنَا - فَلَمَّا كَرَّ الْأَنْزَ  
التَّارِيخَ مِنْ مَوْلَى رَسُولِ اللَّهِ إِلَى مِمْشَةٍ - جَرَّ بُونِي

بَسَّاسًا لَمْ أَفْهَمْ مِنْهَا شَيْئًا - عَبَرْنَا النُّهْرَ بَعْضُنَا  
فِي مِمْسٍ وَبَعْضُنَا بِمِخَاصِيَّةٍ - كَانَ أَحْفَظُ النَّاسِ  
إِنَّمَا سَمِعَ وَأَقْلَهُمْ نَوْمًا وَأَصْبَرَهُمْ عَلَى السَّهْرِ .

his name is famous in the east and the west — the thief came in like a lion and went out like a sheep — all his children swim like fish — as long as life remains I shall not leave the battle field — the child cut off his finger with the tailor's scissors — he washes his dog twice daily — reason is to a man a file with which he files the roughness of the heart, a broom with which he removes evil deeds, a mallet with which he bruises the head of the devil, and a sieve with which he cleans his thoughts — the Syrian boasts of the snow and fruits of his mountains and the Egyptian of the water of his river — the carpenter must not be ignorant of the qualities of the different kinds of wood.

## LESSON 32

## SOME VERBS

## Quadriliteral roots.

Verbs from these roots have two stems like II and V of the strong verb but with two different instead of the middle radical doubled. A common type is a group of two consonants reduplicated.

perfect. imperfect. imperative. infinitive.

دَحْرَجَ دَحْرَجَ دَحْرَجَ دَحْرَجَ

roll (trans.)

تَدَحْرَجَ تَدَحْرَجَ تَدَحْرَجَ تَدَحْرَجَ  
(intrans.)

There is nothing peculiar about weak verbs :—

دَهْدَى or دَهْدَاة — دَهْدَى — يَدْهِي — دَهْدَى

Impersonal expressions.

The passive cannot be used absolutely, it must be qualified by a prepositional phrase :—

سِيرَ إِلَى الْعِرَاقِ there has been a going to Irak.

The result is that there seem to be a lot of superfluous prepositions and pronouns.

اُخْتَلَفَ فِيهِ there has been a difference about it.

السَّأَلُ إِلَى الْمَسْأَلَةِ الْمُخْتَلَفِ فِيهَا the question under discussion.

أَمْرٌ غُوبٌ فِيهِ the thing liked;

أَمْرٌ غُوبٌ عَنْهُ the thing disliked.

غُشِيَ عَلَيْهِ it was covered upon him = he fainted.

غُشِيَ عَلَيْهَا she fainted.

عَلَيْهِ الْمَشْيُ the man who fainted.

عَلَيْهَا الْمَشْيُ the woman who fainted.

سَقَطَ فِي يَدِهِ it was fallen into his hand = he repented.

هُوَ مُسْقُوطٌ فِي يَدِهِ he is repenting.

الشَّجَرَةُ الْمَنْهِي عَنْهَا the forbidden tree (nom.)

الشَّجَرَةُ الْمَنْهِي عَنْهَا (acc.) الشَّجَرَةُ الْمَنْهِي عَنْهَا (gen.)

Auxiliary verbs.

Several verbs, of which the commonest are جَعَلَ — أَخَذَ

a. جَعَلَ 'make', are used with a following imperfect in the sense of 'begin':

جَعَلَ يَتَكَلَّمُ he began to talk.

Verbs of thought and feeling.

These may govern two accusatives; the causative may even govern three :—

أَرَأَيْكَ أَفْهَأَكَ خَيْرًا

he showed you that your deeds were evil.

They may be used parenthetically; so you can say both  
أُظَنُّ الْحَسِينَ شَجَاعًا — أُظَنُّ الْحَسِينَ شَجَاعًا

I think Husain is brave.



With a verbal sentence following three constructions are possible :—

أَظُنُّ أَنَّ عُمَرَ يَبْنِي بَيْتًا

أَظُنُّ يَبْنِي عُمَرُ بَيْتًا — أَظُنُّ عُمَرَ يَبْنِي بَيْتًا

I think that Umar is building a house.

'Can.'

The imperfect alone may be used.

انْتَهَى الْأَمْرُ إِلَى وَقْتِهِ الْمَحْدُودِ الَّذِي لَا يَدْفَعُهُ دَافِعٌ  
the affair went on to its allotted time which no pusher can  
push back (postpone).

قَدْرٌ 'be strong, able' may be used or قَدَرَ u.i. قَدَرَ

يَقْدِرُ أَنْ يَمْشِيَ — يَقْدِرُ عَلَى الْمَشْيِ  
he can walk.

لَنْ نَقْدَرَ عَلَيْهِ الْمَقْرَبَةَ  
we can never punish him.

طَوَّعَ X of اسْتَطَاعَ

إِنَّمَا تَسْتَطِيعُ أَنْ تَكْفِينَا هَذَا

can you not arrange this for us ?

لَنْ يَسْتَطِيعَ مَعِيَ صَبْرًا

he will never be able to have patience with me.

مكن IV. The action is the subject and the agent the object :—

لَا يُسْكِنُهُ الْهُوَضُ  
he cannot get up.

(stand up' as a preliminary to action.)

طَوَّقَ IV and وَسَّعَ can also be used :

لَمْ يُطِقْ مِنَ الْوَجْعِ أَنْ يَرْكَبَ بَعِيرًا وَلَا دَابَّةً  
he could ride neither camel nor horse because of the pain.

هَذَا كَذَابٌ أَوْ جَهْلٌ لَا يَسْمَعُ قَبُولَهُ

he is a liar or grossly ignorant, I cannot accept him.

'Must.'

لَا بُدَّ مِنْ there is no separation from (for loss of nunation see Lesson 14).

أَجْبَرَهُ بِحُضُورِ قَوْمٍ لَا بُدَّ مِنْ وَصُولِهِمْ

he told him of the presence of people, there was no escape from their arriving (were on the doorstep and must be admitted).

This phrase may be followed by a sentence introduced by  
لَا بُدَّ [مِنْ] أَنْ تُحْدِثَنِي بِمَا يَنْتَكِمَا  
; the may be omitted :—  
you must tell me what is between you two.

وجب 'be necessary' and لزِم 'stick to' also have the meaning 'must'. The subject of both verbs may be a noun or a sentence with أن:—

وَجَبَ عَلَيْهِ الْهُوضُ  
 لَزِمَهُ أَنْ يَصْحَبَنِي  
 يَلْزِمُهُ إِلَّا مَسْتَهْجِمًا

he must ask questions (ask to understand).

### Vocabulary 32

قضَى judge, settle, finish.	يَزِمُ be paralysed.
بُرِيَ be cured.	II cure, acquit.
قَرْضُ IV lend.	X ask a loan.
خَلَصَ u. be pure.	II make pure, save.
II turn (trans.).	
قَبَلَ lead aright.	II u. جَوْعٌ be hungry.
سَدَّ u. attack, tie.	u. لَطْفٌ be kind.
عَسِر IV be poor.	نَقِم VIII punish.
وَلَّى wall.	طَأَّطَأَ bow (the head).
فَلَبَ fox.	هَمَّ (b) care, anxiety.
طَبِيعَةٌ nature.	حَرَكَه movement, vowel.
جَنْبٌ (b) side.	طَبِيعٌ water melon.
وَتَأَقُّ bonds.	حَيَّ alive.
مَيِّتٌ dead.	زَلَزَلَ shake (trans.).

### Exercise 63

قَضَى الْقَاضِي عَلَى الْمُدْعَى وَبَرَّ الْمُدْعَى عَلَيْهِمْ -  
 اخذ يستقرض مني وأقرضته خمسمائة دينار لا تخلص  
 منه - رأى ثعلباً ضعيفاً لا يستطيع الحركة فقال  
 إن هذا الثعلب لا بد أن يموت جوعاً - إهدنا  
 الصراط المستقيم صراط الدين أنعمت عليهم غير  
 المصنوع عليهم ولا الضالين - يريكم الإنسان  
 طبيعة الأشياء المهي عنها - تنازع قوم وطلبوا  
 مساراً يقضي بينهم ولما سأل في أمر الاختلاف  
 لم يصروا إلى المختلف فيه - ثم يطأطي الكافرون  
 رؤوسهم خوف ما يرون ويولولون - لا يمكتكم  
 التفاح عن نوسكم فيلزمكم التسليم - المصائب  
 حالة لا بد منها فمهما ما يكون رحمه من الله  
 ولطفاً بهيله ومنها ما يكون انتقاماً - كن مؤسراً  
 إن شئت أو معسراً لا بد في الدنيا من الهيم.

carry the boy who has fainted to the hospital — the defendant is in court but where is the plaintiff? — a girl was paralysed for about 15 years; she could not turn from side to side nor could anyone else turn her — I did not think that he could have mentioned me when there was a summons for me — as long as you had the price of this melon on you you could not hold back your desire (soul) from it — I am left with my bonds fast on me — we had to pay that to him — my own perceptions are enough for me — how is your husband? she said, not alive that he could be hoped for and not dead that he could be forgotten — you cannot give what you have not.

## LESSON 33

## SOME NOUNS

Accusative as vocative.

A noun in the vocative when qualified by a genitive or a prepositional phrase is put in the accusative:—

يَا عَبْدَ اللَّهِ { Abdullah! (a common name).  
servant of God.

يَا سَاعِدًا فِي الْجِبَالِ climber of mountains.

Note that **يَا** cannot be used before a construct state because it must be followed by the definite article.

Construct state before a sentence.

A noun may govern a sentence in the genitive; usually it is a noun of time in the adverbial accusative.

شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

the confession that there is no god but God.

هَذَا يَوْمُ يَفْخُ الصَّادِقِينَ صِدْقُهُمْ

this is the day when the truthful will profit by their truthfulness.

وُلِدْتُ لَيْلَةَ فُيُضْ النَّبِيِّ

I was born the night the prophet was taken (died).

فَرَّ خَوْفَ أَنْ يَعْذِيبَهُ الْعَامِلُ

he fled for fear the governor would punish him.

خَوْفَ is the accusative of cause.

كَأَنَّ

This is a compound of **أَنَّ** and follows the same rules, meaning 'as if'.

كَأَنَّ النَّاسَ كَأَنَّهُمْ يَكْذِبُونَ

the people were as if they did not believe me (seemed not to).

It may be a complete sentence in itself, when it must be translated 'it is as if':—

كَأَنِّي أَنْظُرُ إِلَى الدِّمَاءِ بَيْنَ الْمَسَائِمِ

it is as if I were looking at the blood (pl.) between the turbans (and necks).

Note the expressions :—

كَأَنِّي بَكَ يُخَادِعُنِي

it seems to me that you are deceiving me.

كَأَنِّي بَكَ قَتَلْتُ I think I see you slain.

(accusative of accompanying circumstance.)

Attraction.

This occurs in a kind of relative clause. To understand the construction, it helps to think of two separate sentences of which the second consists of a noun and adjective with a pronoun referring back to the noun in the first. Instead of using a relative link, the order of the second sentence is inverted and the adjective made to agree in case with the noun of the first sentence.

رَأَيْتُ رَجُلًا - أَبُوهُ حَسَنٌ

I saw a man ; his father is handsome.

The combined sentence becomes :—

رَأَيْتُ رَجُلًا حَسَنًا أَبُوهُ

I saw a man whose father is handsome.

The adjective agrees in gender with its own noun and in case with the principal noun.

مَرَرْتُ بِأَمْرٍ حَسَنٍ أَبُوهُ

I passed a woman whose father is handsome.

سَافَرْتُ مَعَ رَجُلٍ حَسَنٍ أَخْلَاقُهُ

I travelled with a man whose character was good.

Is the principal noun definite, the adjective is definite also :—

نَظَرْتُ إِلَى الرَّجُلِ الْحَسَنِ أَبُوهُ

I looked at the man whose father is handsome.

فِي الْحُلَالِ الْمُصَنَّعَةِ نَسَجَهَا

in the garments which are double woven.

When the predicate of the subordinate sentence is a noun, inversion happens only exceptionally.

مَرَرْتُ بِرَجُلٍ ذِرَاعٌ طَوَّلَهَا

I passed a snake the length of which was a cubit.

لَقِيتُ رَجُلًا سَوَاءٌ عَلَيْهِ الْخَيْرُ وَالشَّرُّ

I met a man to whom good and evil are alike.

‘Enough.’

This may be expressed by the verb كَفَى or by the

noun حَسْبُ which usually has a pronominal suffix :—

حَسْبُكَ مِنْ عَيْبٍ أَبُوكَ

your father is disgraced enough for you.

حَسْبُكَ جَوَادًا أَنْ يَكُونَ كَخَاتِيمٍ

it is generosity enough for you that he should be like Hatim.

It may be used absolutely and means 'only'.

إِنَّمَا كَانَ الرِّيَّاسِيَّةُ لَهُ بَيْتِ الْمَقْدِسِ حَسْبُ لَا

غَيْرَ ذَلِكَ

authority was his in Jerusalem alone and nowhere else.

### Vocabulary 33

سَبَقَ u. سبق precede, come in first.

III race.

ظَلَمَ i. ظلم do wrong.

IV be dark.

قَسَا قَسُو be hard.

III find hard, oppressive.

اهْتَمَّ VIII pay attention to, think

II whiten.

important.

u. جلب come, bring, drive.

عَظُمَ be big.

II honour.

حَقَرَ i. حقر despise.

blessing.

بَرَكَ III (with على) bless.

(هَدَايَا) هَدِيَّة gift.

زَرَاعَهُ agriculture.

قُطْن cotton.

زَمَانٌ (أَزْمَانُهُ) time, period.

عَار defect, disgrace.

دُعَاءٌ (أَدْعِيَةٌ) prayer, petition.

عِشَاء evening.

فَجَّرَ dawn.

V eat the evening meal.

غَدَوَ V eat the morning meal.

فَطَرَ u.i. فطر break one's fast.

### Exercise 65

رَأَيْتُ الْفَقِيرَ مُحْتَمِرَةً حِكْمَتَهُ - سَأَغْفِلُ عَنِّي الْمَارَّ  
بِالسَّيْفِ جَائِبًا عَلَى قَضَاءِ اللَّهِ مَا كَانَ جَائِبًا -  
قَدْ عَلِمْتُ لَا مَرَّ رَسُولِ اللَّهِ أَعْظَمُ بَرَكَةً مِنْ أَمْرِي -  
كَانَكَ بِالْحَسَنِ مَقْبِلًا - خَافَ الْجَيْشُ مِنَ الْمَوْتِ  
حَتَّى كَانَ قُلُوبَ أَكْثَرِهِمْ هَوَاءً - أَتَقُولُ قَوْلَ الَّذِي  
لَيْسَ الْوَفَاءُ لَهُ خُلُقًا - لَقَدْ صَمِعْتُ عَبْدَ الرَّحْمَنِ فِي  
عَيْنِي عِظَمَ الدُّنْيَا فِي عَيْنِهِ وَكَأَنَّهُ يَرَى السَّاءِلَ إِذَا  
أَتَاهُ مَلَاكُ الْمَوْتِ - لَمْ يَكُنْ هَدَايَا السُّلْطَانِ  
إِلَّا لِلْفُقَرَاءِ وَالْمُؤَلَّفَةِ قُلُوبُهُمْ - أَخْرَجْنَا مِنْ هَذِهِ  
الْبِلَادِ الظَّالِمَ أَهْلَهَا - كَانِي بِكَ تَجَاهِلٌ - كُنْتُ  
إِفَاسِي الزَّمَانَ طُولَ عُمُرِي حَتَّى لَا أَرْجُو الْإِسْرَ -  
يَهْتَمُّ مَلِكُ مِصْرَ بِإِصْلَاحِ الزَّرَّاعَةِ لَا سِيمَا الْقُطْنِي.

the worst man was born the night the best man died — you seem not to like me — if you do it again, we shall again make a lampoon on you the words of which travel

— hearer of prayer! deliver me from what my enemies devise against me — it seems to me that you are betting on a horse which will not come in first in the race — the dressmaker showed us dresses of various colours — he who teaches an old man is as if he were making a black man white — I have not seen one of the caliphs to whom bloodshed was more distasteful than Hishām — he took an evening meal and no morning meal and this was enough for him for the space of forty years.

## LESSON 34

## EXCLAMATIONS

Admiration and its opposite are expressed by two defective verbs *نِعْمَ* 'how good' u. *نَعَمْ* be well off) and *بُؤْسَ* 'how bad' (بُؤْسٌ be badly off). The thing approved is the subject of the verb.

1. It must be definite or a sentence.

*نِعْمَ الرَّجُلُ عُمَرُ* what a fine chap Amr is.

*بُؤْسَ مَا صَنَعَ عُمَرُ* what a shocking thing Umar did.

2. The subject may be accompanied by an accusative of nearer definition.

*نِعْمَ الْحَسَنُ رَجُلًا* how good is al-Hasan as a man.

Less general ideas are expressed by two forms of Stem IV

*أَفْعَلُ بَ* and *مَا أَفْعَلُ*.

*مَا أَكْرَمَ عَلَيَّ* how generous Ali is.

*أَعْظَمُ بِالْحَارِثِ قَدْرًا* how strong al-Harith is.

When IV cannot be made from the ideas wanted, words like *أَشَدُّ* are used as with adjectives of defects and colours.

Thus the sentence

*تَسْتَقْبِضُ الْكَرِيمَةَ الظَّالِمَ*  
noble souls abhor wrongdoing

becomes

*مَا أَشَدَّ مَا تَسْتَقْبِضُ الْكَرِيمَةَ الظَّالِمَ*

how violently the noble souls abhor wrongdoing.

The second *مَا* with its verb is equivalent to *أَنْ* with the subjunctive and both can be replaced by an infinitive with the same meaning.

*مَا أَسَدُّ اسْتِقْبَاحِ الْكَرِيمَةِ الظَّالِمَ*

Admiration is also expressed by the phrase *لَهُ دَرٌّ* with a pronoun.

دُر is the flow of milk from the udder and the words imply that the man and his flocks are under the special protection of God. Then the use was generalized. Two constructions are possible:—

لله دُرُه فَارِسًا what a fine horseman he is.

لله دُرُه مِنْ خَطِيبٍ what a fine speaker he is.

'Beware.'

إِيَّاكُمْ وَالْكَلْبَ beware of the dog.

وَقْتَلَهُ beware of killing him.

و here is the و of accompaniment which takes the accusative, as in:

مَشَيْتُ وَالنَّيْلَ I walked beside the Nile.

Prepositions used idiomatically.

هَلْ لَكَ فِي الْمَاءِ الْبَارِدِ would you like some cold water.

دُونِكَ الْدِرَاهِمَ take the dirhams;

عَلَيْكَ حَارِثَةَ seize Haritha (a man's name).

جِئْ بِهِ bring him to me.

لَا عَلَيْكَ أَنْ تَفْعَلَ

there is no (harm) to you that you do = do as you like.

يَا اللَّهَ عَلَيْكَ I implore you by God.

Oaths.

With nouns وَ is the commonest particle; it takes the genitive:—

وَاللَّهِ by God; وَرَبِّ الْكَعْبَةِ by the lord of the Kaaba;

وَحَيَاتِكَ by your life.

ل is used with the nominative of عَمْر (note the vocalization):

لَعَمْرُكَ by your life; لَعَمْرُ اللَّهِ by the life of God.

When a verb is present, ب is usual:

أَقْسَمْتُ بِاللَّهِ I swear by God; but

أَشْهَدُكَ بِاللَّهِ I adjure you by God.

When the oath confirms a statement of fact it usually makes no change in the sentence.

When the oath confirms an intention, various things may happen.

If the intention is positive the energetic is used with **لَ**:

بِإِذْنِ اللَّهِ وَاللَّهُ لَا سِيرَ by God, I will go.

If negative, **لَا** with the perfect is used:

وَاللَّهُ لَا عَصِيَّةَ رَبِّي

by God you shall not disobey my lord.

The negative may be omitted and then the imperfect is used:

قُلْتُ يَمِينَ اللَّهِ أَبْرَحَ قَاعِدًا

I said, the oath of God, I shall not cease sitting.

**أَلَا** with the perfect may be used in an affirmative sense:

أَقْسَمْتُ عَلَيْكَ أَلَا لَسْتُ دَرْعِي

I adjure you, put on my coat of mail.

سَأَلَهُ بِالْصَّحْبَةِ أَلَا حَدَّثَهُ

he besought by (their good) fellowship, tell him.

This construction may be explained from the Old Testament oath: The Lord do so to me and more also if I do not = I will do.

Verbs of fear, hindrance, etc.

When these verbs are followed by **أَنْ** with the sub-

injunction, **لَا** may be inserted after **أَنْ** without changing the sense:—

مَا مَنَّكَ أَنْ تَسْجُدَ } what prevented you  
مَا مَنَّكَ أَنْ لَا [أَلَا] تَسْجُدَ } from bowing down.

### Vocabulary 34

**كَسِبَ** i. **كَسَبَ** and VIII earn,

earn a living.

**خَمِقَ** folly.

**عَجَزَ** i. **عَجَزَ** be weak, unable.

IV weaken, incapacitate.

**عَجِبَ** and V wonder.

IV please.

**فَرِغَ** u.a. **فَرِغَ** be empty.

II empty.

**عَدِمَ** be without, not to have.

II neglect.

have.

u. **سَمَ** smell.

II explain.

VIII consult together.

**رَوَى** be satisfied with drink.

freeborn.

**عَذَرَ** i. **عَذَرَ** excuse, accept an

VIII excuse oneself.

excuse.

master, servant, freedman,

**فَصِيرَ** helper.

cousin.

**عَطَشَانِ** thirsty.

rough, difficult.

**رَاحَةٍ** scent.

foolish.

**عُرْيَانِ** naked.

opportunity.



## Exercise 67

إِنَّا كُفَّكُمْ وَمَسَاءَةَ النَّاسِ فَإِنَّهَا آخِرُ كَسْبِ الرَّجُلِ -  
 مَا أَشَدَّ مَا يَنْتَسِلُ - نَسَأُكَ يَا اللَّهُ إِلَّا حَفِظْتَ فِينَا  
 وَصِيَّةَ رَسُولِ اللَّهِ - بِسْ مَا أَتَمَرُوا - اِعْلَمُوا أَن  
 اللَّهُ مَوْلَاكُمْ نِعَمَ الْمَوْلَى وَنِعَمَ النَّصِيرِ - يَا مُصِيبَ  
 الْخَيْرِ الْكَرِيمِ جُدُودَهُ - مَا أَغْفَلَهَا عَمَّا يَحْصُنُ  
 نَفْسَهَا وَمَا أَشْعَاهَا بِمَا يَحْصُنُ غَيْرَهَا - مَا أَغْطَشَ  
 الْوَلَدَ عَجَزَتْ عَنْ إِزْوَائِهِ - إِنَّا كُفَّكُمْ وَالَّذِينَ يَتَّقِدُونَ -  
 اِقْسَمْتُ إِيهَانًا غَلِيظَةً لَا عَطِشَ مَا دُمْتُ حَيًّا -  
 اِعْجِزْنِي عَنْ إِعْصَانِيهِ إِنِّي عَدِمْتُ الْمَالَ وَالْوَرَصَةَ .

68

what a fine swimmer that boy is — what a liar he is! and the wonder is that every one believes him — how thirsty the child is! I filled three cups of milk for him and he emptied the lot — how quickly the enemy come upon us — when the waters were cut off from them they said, you have destroyed us. He said, you have reached the water, how near you are to it — you are a bad husband for a freeborn woman — by him in whose hand is my

soul, he shall sleep naked in the snow — by the lord of the Kaaba, explain to me your letter — by God, the slayer of a Muslim shall not smell the scent of paradise — I must let you know that you are the fool not I.

## LESSON 35

## CIRCUMSTANTIAL CLAUSES, ETC.

An attendant circumstance may be expressed by one word in the accusative (Lesson 15) or by a clause (Lesson 8). This clause may refer to any part of the main sentence; the noun to which it refers is usually definite. The clause may be linked up by a pronoun, by 'and', or by both.

نَحْنُ مَحْمُودٌ لِلسَّيْرِ وَالْمَطَرِ وَاقِيعٌ

Mahmud stood up (started) on the journey while rain was falling.

رَأَيْتُ خَالِدًا عَصَاهُ فِي يَدِهِ

I saw Khalid with his stick in his hand.

خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ الْوُفُ

They came out of their tents in their thousands.

Attraction can occur:

صَعِدَ مَسْلَمَةُ فِي السَّطْحِ بَاكِيًا أَبَوَهُ

Maslama went up to the roof while his father was crying.

Indirect speech.

There is little indirect speech as there are no tenses. Pronouns and verbs may be put in the third person, but there is often a mixture of direct and indirect speech.

أَمَرَهُ أَنْ ابْنِيَ جِسْرًا  
أَمَرَهُ أَنْ ابْنِيَ جِسْرًا } he told him to build a bridge.

كَتَبَ إِلَى عُمَرَ أَنْ سَعِدًا اسْتَعْمَلَهُ عَلَى جَنَائِيهِ  
الْخَرَاجِ وَقَدْ أَحْبَبْتُ الْجِهَادَ

he wrote to Umar that Saad had appointed him (the writer) to collect the tribute but I wanted to go to the front.

There is no change in an indirect question.

أَسْأَلُكُمْ هَلْ يَقْتُلُ الرَّجُلُ الْحَبَّ

I ask you if love kills a man.

Alternative sentences.

أَوْ or. Used in statements and question ; it need not be repeated.

أَمْ أَمْ either — or. Used in statement or question.

The clauses may be treated as parts of conditional sentences.

أَمْ or. Used only in questions preceded by | or هَلْ.

أَخَذَ بَحْجَةً مِنْكَ أُمُّ فَاطِمَةَ

is Khadija with you or Fatima ?

The answer to the question must be one of the two names.

Words construed like أَنْ.

فَإِنَّ - لِأَنَّ for, because.

لَكِنْ but. The shortened form لَكِنْ makes no change in the following sentence.

لَيْتَ لَيْتَ شِعْرِي would that I knew.

Genitive.

رُبَّ many a . . . is followed by an indefinite noun in the genitive singular and may be continued by any sort of sentence.

رُبَّ امْرَأَةٍ عَارِيَةٍ فِي الدُّنْيَا كَأَسِيَّةٍ فِي الْأَخِرَةِ

many a woman naked in this world is clothed in the next.

Note that an active participle is sometimes used where a passive would be expected.

وَ with the genitive is used in the same way.

Emphasis.

أَمْ . . . أَمْ is followed by a nominative

absolute and the sentence is introduced by **ف**. It may be translated 'as for'.

هَـا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينٍ يَعْمَلُونَ فِي الْبَحْرِ

as for the ship, it belonged to poor men who worked on the sea.

Subjunctive.

When the main clause says that an event may happen, a subordinate clause describing a consequence of it is introduced by **ف** or **وَ** with the subjunctive.

لَيْتَ لِي مَالًا فَأَبْذُقَ بِهِ

would that I had money so that I might give it in alms.

أَوْ 'unless,' 'until' is followed by the subjunctive.

هَـا.

This can be added to a number of words without changing their meaning, e.g. **أَيْنَمَا** while; **أَيْنَمَا** wherever.

**أَيْنَمَا** does not govern the accusative.

It can also be added to nouns in any case to make them more indefinite.

لَوْ مِنْ لَوْنٍ هَـا of some colour or other.

## Vocabulary 35

عَمِلَ do, make, be a governor.	X appoint, use.
بَدَلَ u. change, exchange.	عَمِلَ (a) work, list.
فَصَّرَ u. be inadequate.	مِنْشَفَةٌ towel.
خَلَا u. be empty, pass away.	هَضَمَ i. digest.
سَكَلَ u. be involved, difficult.	II make empty, leave.
فَضَلَ u. be in excess.	مَلَكَ i. possess, be king.
جَدَاةٌ newness, youth.	نَفَى II make dry.
عَهْدَ (b) agreement, treaty, time, period.	عَمِلَ u. be excellent.
نُورٌ (a) light.	عَظَمَ epoch, age, time, fate.
خَزَائِنٌ stores, treasure.	صَحَارَى (صحارى) desert.
	عَامِلٌ workman, governor.
	خَوْصَةً private place, privacy.
	قَدَرٌ God's decree, providence.

## Exercise 69

لَا أَدْخُلُ وَلَا أَنْصَرِفُ أَوْ تَرَكْتُ كِبَ إِلَى السَّجْدِ - هَـا  
 أَنَا أَسِيرٌ إِلَى الشَّامِ فَمَا أَكْرَهُهُ وَأَهْمَا أَنْ أَقِيمَ فَلِي  
 فِيهِ أَجْرٌ - نَزَعُمُ أَنْ تَقْضِلَ النَّاسَ فِيمَا بَيْنَهُمْ لَيْسَ  
 بِأَبَائِهِمْ وَلَكِنَّهُ بِأَفْئَالِهِمْ وَأَخْلَا قَهُمْ وَشَرَفَ نَفْسَهُمْ

وَبَعْدَ هِمَمِهِمْ - تَقُولُ الْعَرَبُ لِمَنْ سَأَلَ عَنْهُ لَا يَقْدِرُ  
فَرْدٌ بَيْتِي يَبْحُلُ لَا أَنَا - خَلَوْتُ بِهَا وَالْأَمْرُ يَرِيحُهَا .  
فَلَمَّا غَابَ أَرْتِنِيهِ - لَا تَقُلْ فِيمَا لَا تَعْلَمُ فَتَسْأَلُ فِيمَا  
تَعْلَمُ - لَا تَنْهَ عَنْ خُلُقٍ وَتَأْتِي مِثْلَهُ - لَا تَرْضَى  
الْعَرَبُ أَنْ يَسْتَعْمِلُوا لَكَ وَأَنْتَ مِنْ غَيْرِهِمْ - هَذَا الشَّيْءُ  
شَيْءٌ كَانَ فِي الْحَدَاثَةِ قَلْبُهُ فِي زَوْجَتِي وَكَنتَ إِلَيْهَا  
مَائِلًا وَكَأَنْتَ لِي مَمْلُوكًا وَلِقَلْبِي مَالِكَةٌ فَأَمَّا  
أَلَا أَنْ فَلَا عَهْدَ لِي بِمِثْلِهِ مِنْهُ سِنِينَ وَلَا عَمِلْتُ شَيْئًا  
مِنْهُ دَهْرٌ طَوِيلٌ .

70

would that my mother had not borne me and I had not seen the light of day — I was in hiding in her house and she came up to me every day to ask me what I wanted — he swore that he would not change this shirt unless he had finished the business of the man who had abused him — letters came to Mahmud when he was governor of Syria to collect us in the mosque and we should stop there till he had satisfied us — many who eat gratefully have a greater reward than those who fast — he told the girl to wash the clothes and dry them thoroughly — many a

desert have I crossed, many a treasure discovered, and many a difficulty solved — he asked me how old I was — would that you could go in, salute the prince, and tell him the truth of the affair so that his anger against us might cease — eat slowly so that you may digest the food thoroughly.

## LESSON 36

## PREPOSITIONS ; CALENDAR

مِنْ (originally a noun 'part') from, of, than.

قَالَ مِنْهُمْ some of them said. <sup>بَاعَ مِنْهُ</sup> he sold to him ;

عَنْ from (often in the realm of ideas).

الْهَرَبُ عَنْ قَضَاءِ اللَّهِ flight from God's decree.

قَالَ مَا قَال عَنْ حَسَدٍ he said what he said out of envy.

سَأَلَ عَنْهُ he asked about it.

إِلَى to, towards.

حَتَّى to, even. It cannot take suffixes.

أَكَلْتُُ السَّمَكَةَ حَتَّى رَأْسَهَا

I ate the fish up to the head.

أَكَلْتُُ السَّمَكَةَ حَتَّى رَأْسَهَا

I ate the fish, even the head (it has no governing power).

لِ to, for, belonging to.

فِي in, concerning.

قَتَلَ كَلَيْبٌ فِي نَاقَةٍ

ثَلَاثَةٌ فِي خَمْسَةٍ

بِ by, at, in, with (instrumental).

جَاءَ بِهِ

الْمَعْرُوفُ بِأَبِي الْحَسَنِ

أَرَضَيْتُ بِهَا

do you take pleasure in me from her = do you think me too good for her?

مَعَ with (accompaniment).

عَلَى upon, on account of, in spite of, against. (In

Arabic you are always on a condition.)

عَلَى الْفَقْرِ

on the spittle = on an empty stomach.

لِي عَلَيْهِ دَيْنٌ

since, for (time). It takes the nominative, genitive,

or a sentence.

مِنْ يَوْمَيْنِ - مِنْ يَوْمَانِ

مِنْ يَوْمِ الْجُمُعَةِ - مِنْ يَوْمِ الْجُمُعَةِ

مِنْ خَلَقَ

The following are really nouns in the accusative ; many can be combined with مِنْ and are put in the genitive, unlike the corresponding adverbs.

نَحْوَ towards, according, about (not of place).

نَحْوَ قَوْلِهِ

نَحْوَ عِشْرِينَ

عِنْدَ beside, in the opinion of.

بَيْنَ between (usually repeated).

بَيْنِي وَبَيْنَهُ between me and him.

فَاتَنَتْلُوا فِيمَا بَيْنَهُمْ they fought each other.

تَحْتَ under.

فَوْقَ over, above.

دُونَ below, between (as being an obstacle to the meeting of two things).

دُونَ الْجَبَلِ at the foot of the mountain.

قَاتَلَ دُونَهُمْ he fought in defence of them.

هَذَا دُونَ ذَلِكَ this is less than that.

هَذَا لِي دُونَكَ this is mine not yours.

قَبْلَ before (time). قُبَيْلَ a little before.

بَعْدَ after (time).

أَمَامَ - قَدَامَ before (place).

وَرَاءَ behind (place).

حَوْلَ - حَوْلَى around (place).

مِنْ قَبْلِ (مِنْ قَبْلَ usually) in possession of.

عَامِلٍ مِنْ قَبْلِ الْخَلِيفَةِ

a governor representing the caliph.

مِنْ قَبْلِكَ your subordinates.

Many prepositions can be turned into conjunctions by joining them to **أَنْ** ; e.g. **أَنْ** until.

### Calendar.

Days of the week.

يَوْمَ الْأَحَدِ Sunday

يَوْمَ الْاِثْنَيْنِ Monday

يَوْمَ الثَّلَاثَاءِ Tuesday

يَوْمَ الْاَرْْبَعَاءِ Wednesday

يَوْمَ الْاَلْحَدِ Thursday

يَوْمَ الْجُمُعَةِ Friday

يَوْمَ السَّبْتِ Saturday

Syrian Christian months.

كانون الثاني January

تموز July

شباط February

آب August

آذار March

أيلول September

نيسان April

تشرين الأول October

ايار May

تشرين الثاني November

حزيران June

كانون الأول December

The Muslim year is lunar and has twelve months of alternately 29 and 30 days. The era begins from A.D. 621,

the year of the prophet's removal from Mecca — الهجره .

Names of the months.

1 محرم

5 جمادى الأولى

2 صفر

6 ربيع الآخر

3 ربيع الأول

7 رجب

4 ربيع الآخر

8 شعبان

12 ذو الحجة

The usual way of dating within the month is by counting the first half from the beginning and the second half from the end. Rajab has 30 days :—

on the 1st.

غرة رجب - ليلة رجب - ليلة رجب -

ليلة خلت [مضت] من رجب - ليلة رجب -

on the 2nd.

لليائتين خلتا من رجب

on the 3rd.

لثلاث خلون [ثلاث ليال مضين] من رجب

on the 20th.

لعشرين بقين من رجب

on the 30th.

لشأن رجب - لآخر ليلة من رجب

Note.— غرة blaze on a horse's forehead.

هلال new moon.

سكن skin.

## Vocabulary 36

حَسَبَ u. حَسِبَ count	دِيَارٌ (دَوَارِيْن) ministry of state, register, collected works of a poet.
حَصْرٌ u. حَصَرَ be present.	دَخَلَ revenue.
جَرَى i. جَرَانٌ run, flow.	حَسِبَ i. حَسِبَ think.
زَهْدٌ leave, be content with little, be ascetic.	جَادَ u. جَوَدَ be generous.
نَجَا and نَجَاهُ desire.	حَذَرَ be on one's guard, be cautious.
نَجَا be safe, escape.	فَرَّ II estimate, imagine.
غَنَى IV make rich and independent, enable one to dispense with; (with negative) be useless in the face of.	عَزَا II console, condole.
عَصَى disobey.	نَقَصَ u. نَقَصَانٌ be diminished, imperfect.
عَقْدَةٌ expenditure.	جَوَادٌ liberal; swift horse.
صِنَاعَةٌ handicraft, skill.	حَلِيفٌ ally.
خَلَقٌ old, worn out.	قِدْرٌ (fem.) (b) cooking pot.
صِفٌّ (a) equal.	مَحَبَّةٌ love.
	خَرَجٌ expenditure.

## Exercise 71

أَنَّى أَحَبَّكَ لِنَفْسِكَ فَوْقَ مَحَبَّتِي إِلَيْكَ لِنَفْسِي -  
 كَيْفَ تَحَدِّثُكَ قَالَ أَجِدُنِي أَجِدَ مَا لَا أَشْتَهِي وَأَسْتَهِي  
 مَا لَا أَجِدُ لَقَدْ أَصْبَحْتُ فِي شَرِّ زَمَانٍ وَشَرِّ نَاسٍ

مَنْ جَادَ لَمْ يَجِدْ وَمَنْ وَجَدَ لَمْ يَجِدْ - قَدْ أَغْنَاكَ  
 اللَّهُ بِالْعَزْزِ مِمَّا عَنِ الْاِعْتِدَارِ وَأَغْنَانَا اللَّهُ بِالْمَحَبَّةِ  
 لَكَ عَنْ سُوءِ الظَّنِّ بِكَ - إِلَى مَنْ أَوْصَى بِكَ أَبُوكَ  
 قَالَ أَوْصَى إِلَى وَلَمْ يُوصِ بِي - يَا جَوَادَ اللِّسَانِ  
 مَنْ غَيْرِ فَمَلَّ لَيْتَ جُودَ اللِّسَانِ فِي يَدَيْكَ - لَكِنَّ  
 اللَّهُ نَجَانِي بِكَ وَمَا عَزَانِي أَحَدٌ بِإِنْفَعِ مِنْ  
 تَعَزِّيَّتِكَ - أَرْضِي أَخِي وَحَلِيفِي الَّذِينَ اشْتَرَاكَ فِي  
 أَسْرِ الْأَسِيرِ - أَرَادَ سُلْطَانُ بَنَاءٍ قَصْرٌ وَقَدَّرَ لِلذَّكَاءِ  
 الْوَفَّ الْوَفَّ دِرْهَمٌ وَزَادَتْ النِّفْقَةُ عَلَى النِّفْقَائِرِ  
 أَصْصَافًا وَكَانَ يُطَالِبُ وَزِيرُهُ بِتَوَجُّهِهِ الْأَمْوَالِ  
 لِدَاكَ مَعَ قُصُورِ الدَّخْلِ مِنْ الْخَرْجِ - كَانَ يَعْبُدُ  
 إِلَى مَنْ يَبِيعُ فِي الْأَسْوَاقِ مِثْلَ قَدْرِ وَقِيصٍ خَلَقَ  
 وَمَا يَغْلِبُ عَلَى الظَّنِّ أَنْ مِثْلَهُ لَا يُبَاعُ إِلَّا مِنْ  
 صَرِّ شِدَائِدٍ وَإِلَى أُمْرَأَةٍ تَبِيعَ غَزَلَهَا عَجُوزٌ فِيهِمْ  
 أَصْصَافٌ يَمْنَهُ وَيَدْعُهُ عَلَيْهِمْ.



I do not know a value for these pieces of cloth and have never seen the like of them; had I not actually seen them I should not have believed that their like existed; were I to say that the price of each one is 100,000 dinars I should not fear being far wrong — by God, it was not in me to give her except 200 dirhams but God sent to her by my hand 200 dinars and I shall not go back on this; give her — the minister despised the head of the ministry of finance (tribute), and when he wanted some statement or account from the ministry, he neglected the head, summoned the clerks and asked their advice in the head's presence; when he wanted a statement which, he knew, the head's skill was not equal to, and about which he could not speak, he discussed it with him in the presence of others to make his insufficiency plain — the prophet said of women, consult them and oppose them (do the opposite). I disobeyed him and obeyed my wife; I bought a slave and he became a thief — caution is useless in face of (does not dispense with) providence — what is asceticism in the world? he said that what is forbidden does not overcome your patience and what is allowed your thankfulness — teach my sons swimming before writing; for they can find one to write for them and cannot find one to swim for them.

### CONCLUSION

It is important to remember that Arabic is essentially simple however complicated it may be on the surface. When the meaning of a passage is not obvious at the first glance, make a literal translation giving each word its simplest meaning; then this crude English will usually suggest the right sense. A chronicler writes:—

دَخَلَتْ سِنَةُ ٧٤٦ وَلَمْ يَجْرِ فِيهَا شَيْءٌ يَكْتِبُ

then came in the year 246 and a thing which is written did not run in it; this explains itself.

Some phrases have exact parallels in English; 'he came out against the government' is quite general while 'he came out in '45' is particular.

For further study Wright's grammar (two vols.) is indispensable. That is the only definite recommendation which can be made at present; the good books are out of print and too expensive or come from abroad and cannot be got. There is no satisfactory dictionary; an old copy of Hava's Arabic-English can be recommended but not one of the newer reprints which are smudged.<sup>1</sup> Apart from this, the two volumes by Elias, Arabic-English and English-Arabic, are the most useful. The price of each volume to-day is probably over one pound. There is a smaller edition of the Arabic-English but the type is small.

Nicholson's series of readers (Cambridge University Press) is the best introduction to classical Arabic and each of the three books has a vocabulary. In spite of its name, it is probably better to begin with the second reader. The history entitled *al-Fakhri* is a fairly easy book, but the first chapter on politics should be left to the last. There is a French translation. The beginner should avoid the *Koran* although it can be bought cheaply and translations (Rodwell, Palmer) are available. The oriental editions are lithographed and are not easy to read; the matter is often difficult because it is the record of the spoken word without the help of tone and gesture to make it intelligible. Consequently it is not typical of Arabic prose.

The *Arabian Nights* (Beirut, five vols.; volumes can be had separately) is a good stand-by; no translation corresponds exactly to this text. For modern Arabic any volume of Mahmud Taimur's stories can be recommended. *al-Ayyam* by Taha Husain, the story of the blind professor's childhood, is good reading and there is a translation, *An Egyptian Childhood* by Paxton.

Daily papers are hard to read when they have been folded. The Egyptian illustrated *al-muṣawwir* caters for various interests.

<sup>1</sup> A new edition is just out, clear and legible.

TABLE 1  
STRONG VERB—STEM 1—ACTIVE

	Perfect	Indicative	Imperfect	Jussive	Energetic	Imperative
sing.						
3 m.	كَتَبَ	يَكْتُبُ	يَكْتُبُ	يَكْتُبْ	يَكْتُبَنَّ	
f.	كَتَبَتْ	تَكْتُبُ	تَكْتُبُ	تَكْتُبْ	تَكْتُبَنَّ	
2 m.	كَتَبْتُمْ	تَكْتُبُونَ	تَكْتُبُونَ	تَكْتُبُوا	تَكْتُبَنَّ	اَكْتُبْ
f.	كَتَبْتُمْ	تَكْتُبْنَ	تَكْتُبْنَ	تَكْتُبْنَ	تَكْتُبَنَّ	اَكْتُبِي
1 c.	كَتَبْتُ	اَكْتُبُ	اَكْتُبْ	اَكْتُبْ	اَكْتُبَنَّ	
dual						
3 m.	كَتَبَا	يَكْتُبَانِ	يَكْتُبَانِ	يَكْتُبَا	يَكْتُبَانِ	
f.	كَتَبَتَا	تَكْتُبَانِ	تَكْتُبَانِ	تَكْتُبَا	تَكْتُبَانِ	
2 c.	كَتَبْتُمَا	تَكْتُبَانِ	تَكْتُبَانِ	تَكْتُبَا	تَكْتُبَانِ	اَكْتُبَا
pl.						
3 m.	كَتَبُوا	يَكْتُبُونَ	يَكْتُبُوا	يَكْتُبُوا	يَكْتُبُونَ	
f.	كَتَبْنَ	يَكْتُبْنَ	يَكْتُبْنَ	يَكْتُبْنَ	يَكْتُبْنَ	
2 m.	كَتَبْتُمْ	تَكْتُبُونَ	تَكْتُبُوا	تَكْتُبُوا	تَكْتُبُونَ	اَكْتُبُوا
f.	كَتَبْتُمْ	تَكْتُبْنَ	تَكْتُبْنَ	تَكْتُبْنَ	تَكْتُبْنَ	اَكْتُبْنَ
1 c.	كَتَبْنَا	نَكْتُبُ	نَكْتُبْ	نَكْتُبْ	نَكْتُبَنَّ	

Active participle كَاتِبٌ

TABLE 2  
STRONG VERB—DERIVED STEMS

	II	III	IV	V	VI
Active					
Perf.	كَتَبَ	كَاتَبَ	أَكْتَبَ	تَكْتَبَ	تَكَاتَبَ
Imperf.	يُكْتَبُ	يُكَاتَبُ	يُكْتَبُ	يَتَكْتَبُ	يَتَكَاتَبُ
Imp.	كُتِبْ	كَاتِبْ	أَكْتِبْ	تَكْتِبْ	تَكَاتِبْ
Part.	مُكْتَبٌ	مُكَاتِبٌ	مُكْتَبٌ	مُتَكْتِبٌ	مُتَكَاتِبٌ
Inf.	تَكْتِيبٌ تَكْتِيبَةٌ	كَتَابٌ مُكَاتَبَةٌ	إِكْتَابٌ	تَكْتِيبٌ	تَكَاتِبٌ
Passive					
Perf.	كُتِبَ	كُوْتِبَ	أُكْتِبَ	تُكْتِبَ	تُكُوْتِبَ
Imperf.	يُكْتَبُ	يُكَاتَبُ	يُكْتَبُ	يَتَكْتَبُ	يَتَكَاتَبُ
Part.	مُكْتَبٌ	مُكَاتِبٌ	مُكْتَبٌ	مُتَكْتِبٌ	مُتَكَاتِبٌ
Active	VII	VIII	IX	X	XI
Perf.	أَنْكَتَبَ	أَكْتَبَ	أَحْمَرَ	اسْتَكْتَبَ	أَحْمَارَ
Imperf.	يَنْكَتِبُ	يَكْتَبُ	يَحْمَرُ	يَسْتَكْتِبُ	يَحْمَارُ
Imp.	انْكَتِبْ	اكَتِبْ	احْمَرْ	اسْتَكْتِبْ	احْمَارْ
Part.	مَنْكَتِبٌ	مُكْتَبٌ	مُحْمَرٌ	مُسْتَكْتِبٌ	مُحْمَارٌ
Inf.	انْكَتَابٌ	اِكْتَابٌ	اِحْمَارٌ	اسْتِكْتَابٌ	اِحْمِيزَارٌ
Passive					
Perf.	أُنْكَتِبَ	أُكْتِبَ		أُسْتَكْتِبَ	
Imperf.	يُنْكَتَبُ	يُكْتَبُ		يُسْتَكْتَبُ	
Part.	مَنْكَتِبٌ	مُكْتَبٌ		مُسْتَكْتِبٌ	

TABLE 3  
STRONG VERB—STEM 1—PASSIVE

	Perfect	Indicative	Imperfect Subjunctive	Jussive
sing.				
3 m.	كُتِبَ	يُكْتَبُ	يُكْتَبُ	يُكْتَبْ
f.	كُتِبَتْ	تُكْتَبُ	تُكْتَبُ	تُكْتَبْ
2 m.	كُتِبْتُمْ	تُكْتَبُ	تُكْتَبُ	تُكْتَبْ
f.	كُتِبْتُمْ	تُكْتَبِينَ	تُكْتَبِينَ	تُكْتَبِينَ
1 c.	كُتِبْتُ	أُكْتَبُ	أُكْتَبُ	أُكْتَبْ
dual				
3 m.	كُتِبَا	يُكْتَبَانِ	يُكْتَبَا	يُكْتَبَا
f.	كُتِبَتَا	تُكْتَبَانِ	تُكْتَبَا	تُكْتَبَا
2 c.	كُتِبْتُمَا	تُكْتَبَانِ	تُكْتَبَا	تُكْتَبَا
pl.				
3 m.	كُتِبُوا	يُكْتَبُونَ	يُكْتَبُوا	يُكْتَبُوا
f.	كُتِبْنَ	يُكْتَبْنَ	يُكْتَبْنَ	يُكْتَبْنَ
2 m.	كُتِبْتُمْ	تُكْتَبُونَ	تُكْتَبُوا	تُكْتَبُوا
f.	كُتِبْتُنَّ	تُكْتَبْنَ	تُكْتَبْنَ	تُكْتَبْنَ
1 c.	كُتِبْنَا	نُكْتَبُ	نُكْتَبُ	نُكْتَبْ
Passive participle مَكْتُوبٌ .				

TABLE 4  
HOLLOW VERB—MIDDLE W—STEM 1

	Perfect		Imperfect		Imperative	
		Indicative	Subjunctive	Jussive	Energetic	
sing.						
3 m.	كَانَ	يَكُونُ	يَكُونُ	يَكُنْ	يَكُونَنَّ	
f.	كَانَتْ	تَكُونُ	تَكُونُ	تَكُنْ	تَكُونَنَّ	
2 m.	كُنْتَ	تَكُونُ	تَكُونُ	تَكُنْ	تَكُونَنَّ	كُنْ
f.	كُنْتَ	تَكُونِينَ	تَكُونِي	تَكُونِي	تَكُونَنَّ	كُونِي
1 c.	كُنْتُ	أَكُونُ	أَكُونُ	أَكُنْ	أَكُونَنَّ	
dual						
3 m.	كَانَا	يَكُونَانِ	يَكُونَا	يَكُونَا	يَكُونَانِ	

f.	كَانَتَا	تَكُونَانِ	تَكُونَا	تَكُونَا	تَكُونَانِ	
2 c.	كُنْتُمَا	تَكُونَانِ	تَكُونَا	تَكُونَا	تَكُونَانِ	كُونَا
pl.						
3 m.	كَانُوا	يَكُونُونَ	يَكُونُوا	يَكُونُوا	يَكُونُونَ	
f.	كُنَّ	يَكُنْنَ	يَكُنْنَ	يَكُنْنَ	يَكُنْنَ	
2 m.	كُنْتُمْ	تَكُونُونَ	تَكُونُوا	تَكُونُوا	تَكُونُونَ	كُونُوا
f.	كُنْتُنَّ	تَكُنْنَ	تَكُنْنَ	تَكُنْنَ	تَكُنْنَ	كُنَّ
1 c.	كُنَّا	نَكُونُ	نَكُونُ	نَكُنْ	نَكُونَنَّ	

Active participle كَائِنٌ.

TABLE 5  
HOLLOW VERB—MIDDLE Y—STEM I

	Perfect	Imperfect			Imperative
		Indicative	Subjunctive	Jussive	Energetic
sing.					
3 m.	سَارَ	يَسِيرُ	يَسِيرَ	يَسِرْ	يَسِيرَنَّ
f.	سَارَتْ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ
2 m.	سَرَتْ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ
f.	سَرَتْ	تَسِيرِينَ	تَسِيرِي	تَسِيرِي	تَسِيرَنَّ
1 c.	سَرْتُ	أَسِيرُ	أَسِيرَ	أَسِرْ	أَسِيرَنَّ

Active participle سَائِرٌ.

MIDDLE W OR Y—INTRANSITIVE FORM

	Perfect	Imperfect			Imperative
		Indicative	Subjunctive	Jussive	Energetic
sing.					
3 m.	نَامَ	يَنَامُ	يَنَامَ	يَنَمْ	يَنَامَنَّ
f.	نَامَتْ	تَنَامُ	تَنَامَ	تَنَمْ	تَنَامَنَّ
2 m.	نِمْتُ	تَنَامُ	تَنَامَ	تَنَمْ	تَنَامَنَّ
f.	نِمْتُ	تَنَامِينَ	تَنَامِي	تَنَامِي	تَنَامَنَّ
1 c.	نِمْتُ	أَنَامُ	أَنَامَ	أَنَمْ	أَنَامَنَّ

Active participle نَائِمٌ.

TABLE 6

## HOLLOW VERBS W OR Y—DERIVED STEMS

	IV	VII	VIII	X
Active				
Perf.				
3 s. m.	أَقَامَ	انْقَادَ	اخْتَارَ	اسْتَقَامَ
2 s. m.	أَقَمْتَ	انْقَدْتَ	اخْتَرْتَ	اسْتَقَمْتَ
Imperf.	يُقِيمُ	يُنْقَادُ	يَخْتَارُ	يَسْتَقِيمُ
Imp.	أَقِمْ	انْقُدْ	اخْتَرْ	اسْتَقِمْ
Part.	مُقِيمٌ	مُنْقَادٌ	مُخْتَارٌ	مُسْتَقِيمٌ
Inf.	إِقَامَةٌ	انْقِيَادٌ	اخْتِيَارٌ	اسْتِقَامَةٌ
Passive				
Perf.	أُقِيمَ	أُنْقِدَ	أُخْتِرَ	أُسْتَقِمَ

Imperf.	يُقَامُ	يُنْقَادُ	يُخْتَارُ	يُسْتَقَامُ
Part.	مُقَامٌ	مُنْقَادٌ	مُخْتَارٌ	مُسْتَقَامٌ

## STEM 1—PASSIVE

	Perfect	Indicative	Imperfect Subjunctive	Jussive
sing.				
3 m.	قِيلَ	يُقَالُ	يُقَالَ	يُقَلْ
2 f.	قِلْتَ	تُقَالِينَ	تُقَالِي	تُقَالِي
pl.				
3 f.	قِلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ
2 m.	قِلْتُمْ	تُقَالُونَ	تُقَالُوا	تُقَالُوا

TABLE 7  
VERBS FIRST W AND Y

Active	IV	VIII		X	
Perf.	أَوْعَدَ	أَيَسَّرَ	اتَّعَدَ	اتَّسَّرَ	اسْتَوْعَدَ
Imperf.	يُوعِدُ	يُيَسِّرُ	يَتَّعِدُ	يَتَّسِرُ	يَسْتَوْعِدُ
Imp.	أَوْعِدْ	أَيَسِّرْ	اتَّعِدْ	اتَّسِرْ	اسْتَوْعِدْ
Part.	مُوعِدٌ	مُيَسِّرٌ	مُتَّعِدٌ	مُتَّسِرٌ	مُسْتَوْعِدٌ
Inf.	إِيْعَادٌ	إِيْسَارٌ	إِتْعَادٌ	إِتْسَارٌ	إِسْتِيعَادٌ
Passive					
Perf.	أُوعِدَ	أُيَسَّرَ	أُتَّعِدَ	أُتَّسِرَ	أُسْتَوْعِدَ
Imperf.	يُوعَدُ	يُيَسَّرُ	يُتَّعَدُ	يُتَّسَرُ	يُسْتَوْعَدُ
Part.	مُوعَدٌ	مُيَسَّرٌ	مُتَّعَدٌ	مُتَّسَرٌ	مُسْتَوْعَدٌ

## STEM I—PASSIVE

Perf.	وُعِدَ	يُسِّرَ
Imperf.	يُوعَدُ	يُيَسَّرُ
Part.	مُوعَدٌ	مُيَسَّرٌ



TABLE 8  
DOUBLED VERBS—STEM 1—ACTIVE

	Perfect	Indicative	Imperfect Subjunctive	Jussive	Imperative	
sing.						
3 m.	رَدَّ	يَرُدُّ	يَرُدَّ	يَرُدُّ		
f.	رَدَّتْ	تَرُدُّ	تَرُدَّ	تَرُدُّ		
2 m.	رَدَدْتَ	تَرُدُّ	تَرُدَّ	تَرُدُّ	رُدَّ	أُرَدِّدْ
f.	رَدَدْتَ	تَرُدِّينَ	تَرُدِّيْ	تَرُدِّيْ	رُدِّيْ	أُرَدِّدِيْ
1 c.	رَدَدْتُ	أَرُدُّ	أَرُدَّ	أَرُدُّ		
dual						
3 m.	رَدَّا	يَرُدَّانِ	يَرُدَّا	يَرُدَّا		
f.	رَدَّتَا	تَرُدَّانِ	تَرُدَّا	تَرُدَّا		
2 c.	رَدَدْتُمَا	تَرُدَّانِ	تَرُدَّا	تَرُدَّا	رُدَّا	أُرَدِّدَا
pl.						
3 m.	رَدُّوا	يَرُدُّونَ	يَرُدُّوا	يَرُدُّوا		
f.	رَدَدْنَ	يَرُدُّنَ	يَرُدُّنَ	يَرُدُّنَ		
2 m.	رَدَدْتُمْ	تَرُدُّونَ	تَرُدُّوا	تَرُدُّوا	رُدُّوا	أُرَدِّدُوا
f.	رَدَدْنَ	تَرُدُّنَ	تَرُدُّنَ	تَرُدُّنَ		أُرَدِّدْنَ
1 c.	رَدَدْنَا	نَرُدُّ	نَرُدَّ	نَرُدُّ	Active participle رَادٌّ.	

## PASSIVE

sing.						
3 m.	رُدَّ	يُرَدُّ	يُرَدَّ	يُرَدُّ		
2 f.	رُدِدَتْ	تُرَدِّينَ	تُرَدِّيْ	تُرَدِّيْ		
pl.						
3 f.	رُدِدْنَ	يُرَدُّنَ	يُرَدُّنَ	يُرَدُّنَ	Passive participle مَرْدُودٌ.	

TABLE 9  
DOUBLED VERB—DERIVED STEMS

	III	IV	VI	VII	VIII	X
Active						
Perf.	رَادَدَ-رَادَّ	أَرَدَّ	تَرَادَدَ-تَرَادَّ	انَرَدَّ	ارْتَدَّ	اسْتَرَدَّ
Imperf.	يُرَادُّ	يُرَدُّ	يَتَرَادَّدُ	يَنَرُدُّ	يَرْتَدُّ	يَسْتَرِدُّ
Imp.	رَادِدْ	أَرِدْ أَرِدْ	تَرَادِدْ	انَرِدْ	ارْتَدِدْ	اسْتَرِدِدْ
					ارْتَدَّ	اسْتَرَدَّ
Part.	مُرَادٌّ	مُرَدٌّ	مُتَرَادِّ	مُنَرَدٌّ	مُرْتَدٌّ	مُسْتَرَدٌّ
Inf.	رِدَادٌ	إِرْدَادٌ	تَرَادٌّ	انِرْدَادٌ	ارْتِدَادٌ	اسْتِرْدَادٌ
Passive						
Perf.	رُودِدَ	أُرِدَّ	تُرُودِدَ	اُنُرِدَّ	أُرْتَدَّ	أُسْتَرِدَّ
Imperf.	يُرَادُّ	يُرَدُّ	يَتَرَادَّدُ	يَنَرُدُّ	يَرْتَدُّ	يَسْتَرِدُّ
Part.	مُرَادٌّ	مُرَدٌّ	مُتَرَادِّ	مُنَرَدٌّ	مُرْتَدٌّ	مُسْتَرَدٌّ

STRONG VERB—STEM IX

	Perfect			Imperfect		
	S	D	P	S	D	P
3 m.	أَحْمَرَّ	أَحْمَرَّا	أَحْمَرُّوا	يَحْمَرُّ	يَحْمَرَّانِ	يَحْمَرُّونَ
f.	أَحْمَرَّتْ	أَحْمَرَّتَا	أَحْمَرَّرْنَ	تَحْمَرُّ	تَحْمَرَّانِ	تَحْمَرُّنَ
2 m.	أَحْمَرَّرْتَ	أَحْمَرَّرْتُمَا	أَحْمَرَّرْتُمُ	تَحْمَرُّ	تَحْمَرَّانِ	تَحْمَرُّونَ
f.	أَحْمَرَّرْتِ		أَحْمَرَّرْتِنِ	تَحْمَرِّينَ		تَحْمَرُّنَ
1 c.	أَحْمَرَّرْتُ		أَحْمَرَّرْنَا	أَحْمَرُّ		نَحْمَرُّ

Participle مُحْمَرٌّ.

Infinitive أَحْمَرَارٌ.

TABLE 10  
VERBS FIRST HAMZA

	I	II	III	IV
Active				
Perf.	أَثَرَ اسِرَ	أَثَرَ	أَثَرَ	أَثَرَ
Imperf.	يَأْثُرُ يَأْسِرُ	يُؤْثِرُ	يُؤْثِرُ	يُؤْثِرُ
Imp.	أُؤْثِرْ ايسِرْ	أَثِرْ	أَثِرْ	أَثِرْ
Part.	آسِرٌ	مُؤْثِرٌ	مُؤْثِرٌ	مُؤْثِرٌ
Inf.		تَأْثِيرٌ	إِثَارَةٌ مُؤَاثِرَةٌ	إِثَارَةٌ
Passive				
Perf.	أُسِرَ	أُثِرَ	أُؤْثِرَ	أُؤْثِرَ
Imperf.	يُوسِرُ	يُؤْثِرُ	يُؤْثِرُ	يُؤْثِرُ
Part.	مَأْسُورٌ	مُؤْثِرٌ	مُؤْثِرٌ	مُؤْثِرٌ

	V	VI	VIII	X
* Active				
Perf.	تَأَثَّرَ	تَأَثَّرَ	إِيتَثَّرَ	اسْتَثَّأَرَ
Imperf.	يَتَأَثَّرُ	يَتَأَثَّرُ	يَأْتَثِّرُ	يَسْتَثَّأِرُ
Imp.	تَأَثَّرْ	تَأَثَّرْ	إِيتَثَّرْ	اسْتَثَّأِرْ
Part.	مُتَأَثِّرٌ	مُتَأَثِّرٌ	مُؤْتَثِّرٌ	مُسْتَثَّأِرٌ
Inf.	تَأَثُّرٌ	تَأَثُّرٌ	إِيتِثَّارٌ	اسْتِثْمَارٌ
Passive				
Perf.	تُؤَثَّرُ	تُؤَثَّرُ	أُؤْثِرُ	أُسْتُؤْثِرُ
Imperf.	يَتَأَثَّرُ	يَتَأَثَّرُ	يُؤْثِرُ	يُسْتُؤْثِرُ
Part.	مُتَأَثِّرٌ	مُتَأَثِّرٌ	مُؤْثِرٌ	مُسْتُؤْثِرٌ

TABLE 11  
VERBS MIDDLE HAMZA

Active	I			II	III	V
Perf.	سَأَلَ	سَئَرَ	بَوَّسَ	لَاءَمَ	لَاءَمَ	تَلَاءَمَ
Imperf.	يَسْأَلُ	يَسْأَرُ	يَبْوُسُ	يُلَئِمُّ	يُلَئِمُّ	يَتَلَاءَمُ
Imp.	اسْأَلْ	اسْأَرْ	اُبْوُسْ	لَئِمْ	لَئِمْ	تَلَاءَمْ
	اسْئَلْ	اسْئَرْ				
Part.	سَائِلٌ	سَائِرٌ	بَائِسٌ	مُلَئِمٌ	مُلَئِمٌ	مُتَلَاءِمٌ
Inf.	سَوْأَلٌ	سَوْأَرٌ	بَأسٌ	تَلْئِيمٌ	مُلَآءِمَةٌ	تَلْوَمٌ
Passive						
Perf.	سُئِلَ			لُئِمَ	لُؤِمَ	تُلِئِمَ
Imperf.	يُسْأَلُ			يُلَآءَمُ	يُلَآءَمُ	يَتَلَآءَمُ
Part.	مَسْئُولٌ			مُلَآءِمٌ	مُلَآءِمٌ	مُتَلَآءِمٌ

TABLE 12  
VERBS THIRD HAMZA

Active	I				II	III
Perf.	بَرَأَ	هَنَأَ	خَطِيءَ	جَرُوَ	بَرَأَ	بَارَأَ
2 s. m.	بَرَأْتَ	هَنَأْتَ	خَطِئْتَ	جَرُوتَ	بَرَأْتَ	بَارَأْتَ
Imperf.	يَبْرَأُ	يَهْنِئُ	يَخْطِئُ	يَجْرُو	يُبْرِئُ	يُبَارِئُ
Imp.	اِبْرَأْ	اِهْنِئْ	اِخْطِئْ	اُجْرُوْ	بْرِئْ	بَارِئْ
Part.	بَارِئٌ	هَانِئٌ	خَاطِئٌ	جَارِئٌ	مُبْرِئٌ	مُبَارِئٌ
Inf.	بَرِّئْ	هَنْئْ	خِطِّئْ	جَرِّئْ	تَبْرِئْ	مُبَارِئْ
Passive						
Perf.	بُرِّئَ	هُنِّئَ	خُطِئَ		بُرِّئَ	بُورِئَ
Imperf.	يُبْرَأُ	يُهْنَأُ	يُخْطِئُ		يُبْرَأُ	يُبَارَأُ
Part.	مَبْرُوءٌ	مَهْنُوءٌ	مَخْطُوءٌ		مَبْرَأٌ	مَبَارَأٌ

TABLE 13

## VERBS THIRD W—CHARACTERISTIC A

	Perfect	Imperfect			Imperative
		Indicative	Subjunctive	Jussive	
sing.					
3 m.	نَدَا	يَنْدُو	يَنْدُو	يَنْدُ	يَنْدُونْ
f.	نَدَتْ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونْ
2 m.	نَدَوْتَ	تَنْدُو	تَنْدُو	تَنْدُ	تَنْدُونْ
f.	نَدَوْتَ	تَنْدِينَ	تَنْدِي	تَنْدِي	تَنْدِينَ
1 c.	نَدَوْتُ	أَنْدُو	أَنْدُو	أَنْدُ	أَنْدُونْ
dual					
3 m.	نَدَا	يَنْدَوَانِ	يَنْدُوا	يَنْدُوا	يَنْدَوَانِ
f.	نَدَتَا	تَنْدَوَانِ	تَنْدُوا	تَنْدُوا	تَنْدَوَانِ
2 c.	نَدَوْتُمَا	تَنْدَوَانِ	تَنْدُوا	تَنْدُوا	تَنْدَوَانِ
pl.					
3 m.	نَدَا	يَنْدُونِ	يَنْدُوا	يَنْدُوا	يَنْدُنْ
f.	نَدَوْنَ	يَنْدُونِ	يَنْدُونِ	يَنْدُونِ	يَنْدُونَانِ
2 m.	نَدَوْتُمْ	تَنْدُونِ	تَنْدُوا	تَنْدُوا	تَنْدُنْ
f.	نَدَوْتُنَّ	تَنْدُونِ	تَنْدُونِ	تَنْدُونِ	تَنْدُونَانِ
1 c.	نَدَوْنَا	نَنْدُو	نَنْدُو	نَنْدُ	نَنْدُونْ

Active participle النَّادِي - نَادٍ

Passive participle مَنْدُودٌ

TABLE 14

## VERBS THIRD Y—CHARACTERISTIC A

	Perfect	Imperfect			Energetic	Imperative
		Indicative	Subjunctive	Jussive		
sing.						
3 m.	رَمَى	يَرْمِي	يَرْمِي	يَرْمِ	يَرْمِينْ	
f.	رَمَتْ	تَرْمِي	تَرْمِي	تَرْمِ	تَرْمِينْ	
2 m.	رَمَيْتَ	تَرْمِي	تَرْمِي	تَرْمِ	تَرْمِينْ	اَرْمِ
f.	رَمَيْتِ	تَرْمِينِ	تَرْمِي	تَرْمِي	تَرْمِنْ	اَرْمِي
1 c.	رَمَيْتُ	اَرْمِي	اَرْمِي	اَرْمِ	اَرْمِينْ	
dual						
3 m.	رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	يَرْمِيَانِ	

f.	رَمَتَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	
2 c.	رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِ	اَرْمِيَا
pl.						
3 m.	رَمَوْا	يَرْمُونِ	يَرْمُوا	يَرْمُوا	يَرْمُنْ	
f.	رَمَيْنَ	يَرْمِينِ	يَرْمِينِ	يَرْمِينِ	يَرْمِيَانِ	
2 m.	رَمَيْتُمُ	تَرْمُونِ	تَرْمُوا	تَرْمُوا	تَرْمُنْ	اَرْمُوا
f.	رَمَيْتُنَّ	تَرْمِينِ	تَرْمِينِ	تَرْمِينِ	تَرْمِيَانِ	اَرْمِينِ
1 c.	رَمَيْنَا	نَرْمِي	نَرْمِي	نَرْمِ	نَرْمِينْ	

TABLE 14

Active participle الرَّامِي - رَامٍ.

Passive participle مَرْمُومٌ.

TABLE 15

## VERBS THIRD W OR Y—CHARACTERISTIC I

	Perfect	Imperfect			Imperative
		Indicative	Subjunctive	Jussive	
sing.					
3 m.	رَضِيَ	يَرْضَى	يَرْضَى	يَرْضَ	يَرْضِ
f.	رَضِيَتْ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضِ
2 m.	رَضَيْتَ	تَرْضَى	تَرْضَى	تَرْضَ	ارْضَ
f.	رَضَيْتِ	تَرْضَيْنَ	تَرْضَى	تَرْضَى	ارْضَى
1 c.	رَضَيْتُ	أَرْضَى	أَرْضَى	أَرْضَ	أَرْضِ
dual					
3 m.	رَضِيَا	يَرْضِيَانِ	يَرْضِيَا	يَرْضَا	يَرْضِيَا
f.	رَضِيَتَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضَا	تَرْضِيَا
2 c.	رَضَيْتُمَا	تَرْضِيَانِ	تَرْضِيَا	تَرْضَا	ارْضِيَا
pl.					
3 m.	رَضُوا	يَرْضَوْنَ	يَرْضَوْا	يَرْضَوْا	يَرْضَوْا
f.	رَضِينَ	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ
2 m.	رَضَيْتُمْ	تَرْضَوْنَ	تَرْضَوْا	تَرْضَوْا	ارْضَوْا
f.	رَضَيْتُنَّ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَ	ارْضَيْنَ
1 c.	رَضِينَا	نَرْضَى	نَرْضَى	نَرْضَ	نَرْضِ

Active participle الرَّاظِي - رَاضٍ.

Passive participle مَرْضِيٌّ.

The passive is inflected like verbs with characteristic 'i' in the perfect.



TABLE 16  
VERBS THIRD W AND Y—DERIVED STEMS

Active	II	III	IV	V
Perf.	قَضَى	قَاضَى	أَقْضَى	تَقَضَّى
Imperf.	يَقْضِي	يُقَاضِي	يَقْضِي	يَتَقَضَّى
Imp.	قَضِ	قَاضِ	أَقْضِ	تَقَضَّ
Part.	مُقَضٍّ	مُقَاضٍ	مُقْضٍ	مُتَقَضٍّ
Inf.	تَقْضِيَّةٌ	مُقَاضَاةٌ	إِقْضَاءٌ	تَقَضٍّ
Passive				
Perf.	قُضِيَ	قُوضِيَ	أُقْضِيَ	تُقَضَّى
Imperf.	يُقْضَى	يُقَاضَى	يُقْضَى	يَتُقَضَّى
Part. m.	مُقْضًى	مُقَاضًى	مُقْضًى	مُتَقَضًى
f.	مُقْضَاةٌ	مُقَاضَاةٌ	مُقْضَاةٌ	مُتَقَضَاةٌ

Active	VI	VII	VIII	X
Perf.	تَقَاضَى	اِنْتَقَضَى	اِقْتَضَى	اِسْتَقْضَى
Imperf.	يَتَقَاضَى	يَنْتَقِضِي	يَقْتَضِي	يَسْتَقْضِي
Imp.	تَقَاضَ	اِنْقَضِ	اِقْضِ	اِسْتَقْضِ
Part.	مُتَقَاضٍ	مُنْقَضٍ	مُقْتَضٍ	مُسْتَقْضٍ
Inf.	تَقَاضٍ	اِنْقِضَاءٌ	اِقْضَاءٌ	اِسْتِقْضَاءٌ
Passive				
Perf.	تَقَوَّضِيَ	اِنْتَقِضِيَ	اِقْتَضِيَ	اِسْتَقْضِيَ
Imperf.	يَتَقَاضَى	يَنْتَقِضَى	يَقْتَضَى	يَسْتَقْضَى
Part. m.	مُتَقَاضًى	مُنْتَقِضًى	مُقْتَضًى	مُسْتَقْضًى
f.	مُتَقَاضَاةٌ	مُنْتَقِضَاةٌ	مُقْتَضَاةٌ	مُسْتَقْضَاةٌ

## KEY

Most English sentences can be translated into Arabic in several ways, all equally right.

1

a big river — the gracious king — the house is clean — a beautiful garden — good bread — the poor man — an ugly man — the meat is good — the street is spacious — I am rich — a dirty boy — is he beloved? — an old castle — are you speaking the truth?

2

بيت صغير — البيت صغير — رجل فقير — الحبيب صادق — هو قبيح — أنا رجل — أنت لطيف — البستان الواسع — نهر عريض — البحر حسن — الشارع القبيح — الولد الصغير وسخ — الجبر طيب.

3

a little girl — a big (elder) sister — the town is clean — the mother is beautiful — a new house — the wind is strong — a truthful old woman — the tall chief (old man) — the market is far off — the tree is small — an extensive island — is the girl (daughter) beloved? — oh boy! — oh mighty queen! — a neighbouring land — are you (fem. sing.) rich?

4

الشمس — الحارة — الجزيرة بعيدة — ام طويلة — الأخت الكبيرة — المعجزة لطيفة — النار حارة —

الشيخ العزيز — البيت جيد — (النار) جديدة — القصص القديمة — أهى فقيرة — أنت لطيفة.

5

a door of a house — the door of the garden — the window of the house is open — the land is extensive — the tribe is rich — does the book belong to the daughter of the chief? — no, it belongs to the sister of the merchant — the street of the town is wide — the big courtyard of the house of the king — the key of the door is in the lock — the costume of the chief is clean — the girl's face is beautiful — the safety of man is in the guarding of the tongue — the neighbour before the house and the companion before the road (journey) — power belongs to God — the head (beginning) of wisdom is the fear of God — the caliph is the shadow of God on the earth.

6

بستان ملك — عز الإنسان في اللسان — وجه البنت الحسنة الحسن — مفتاح الباب ثقيل — البيت الصغير في ظل شجرة كبيرة — الرفيق الحسن رأس السلامة على الطريق — التاجر عز الأرض — إن الكتاب الصغير لحنيف — للبنت كتاب خفيف وللمعجزة كتاب ثقيل.

7

is the baker rich?—no, he is poor—the bakers and the carpenters are busy—there are many bakers and carpenters in the town—the two eyes and the two ears are in the head—the two boys (children) are playing—two playing girls—the two hands of the boy are dirty—the old man and the old woman are sitting beside a short and shady tree—two horses and two donkeys—the two sisters of the merchant are in the little room—are you two speaking the truth?—yes, we are speaking the truth—the few sheep belong to the owner of the little house.

8

بَابَا الْبَيْتِ مَفْتُوحَانِ - هُوَ صَاحِبُ فَرْسَيْنِ - هِيَ  
صَاحِبَةُ بَيْتٍ وَبِشْتَانٍ فِي الْمَدِينَةِ - الْحِصَارُ فَرَسٌ  
الْمُهَيَّرُ - فِي الْمَدِينَةِ طَبِيبَانِ - لِكُلِّ حَجَرَةٍ فِي  
الْبَيْتِ شَبَا كَانَ - أَنْتُمْ فَرَّاشُونَ - لَا نَحْنُ  
طَبَاخُونَ - إِنْ فِي الْبَيْتِ قِطْمَتِي لَحْمٍ وَجَبْنًا كَثِيرًا -  
[قِطْمَتَا لَحْمٍ وَجَبْنٍ كَثِيرٍ فِي الْبَيْتِ] - الْبِشْتَانِ  
لِصَاحِبَتِي الْمَلِكِ - هُنَّ خِيَّاطَاتٌ مَسْمُورَاتٌ  
[مَسْمُورَاتٌ].

9

relatives are scorpions—the learned are the heirs of the prophets—the carpenter has partners—the cook has

the eatables in the kitchen—the windows of the great house are many—there are many schools in the town—has the watchman the keys of the town?—no, the governor has them—the old men and the old women are sitting in the shade of the trees—an Arab tribe has many dogs—the vices of the elect are the virtues of the mob—the loaves are from the shops of the bakers—the nobles are the associates of the governors in guarding the towns—the shops of the greengrocers are in a special market.

10

الْفَلَاحُونَ وَالْتِجَارُ أَعْمِدَةُ الْأَرْضِ - أَصَابِعُ الْوَالِدِ  
وَسِخْفَةٌ - الْعَبِيدُ عِبَادٌ - الْحِفْظَةُ طَعَامُ الْأَشْرَافِ  
وَالشَّعِيرُ طَعَامُ الْفُقَرَاءِ - أَصْحَابُ الْكِسَاءِ الْحَسَنُ  
فِي بُيُوتِ الْمُلُوكِ - فَوَاكِهُ الشَّامِ طَبِخٌ - أَوْلَادُ  
الْأَشْرَافِ فِي مَدَارِسٍ خَاصَّةٍ - إِنْ أَظْفَارُ الْبَنْتِ  
نَظْمَةٌ وَأَظْفَارُ الْوَالِدِ وَسِخْفَةٌ - الْكِلَابُ حِرَاسُ  
الْعَرَبِ - إِنْ الرِّيَاحُ عَلَى الْجَزَائِرِ بَارِدَةٌ - قُلُوبُ  
النَّاسِ بَيْنَ أَصَابِعِ اللَّهِ.

11

my hand is clean—your two hands are clean—his fine horses are swift—Zayd, his daughter is beautiful—his cattle have much milk—my weight (worth) in his opinion

is as the weight of a dog — the strength of a man is in his intelligence and his tongue — the poets and knights of the Arabs are many — he has two boys, the elder of the two is short and the younger of the two is tall — the honour of a man is his sons and his care his house and his neighbour — your graceful poems are known among men, all of them — my poor friend has two donkeys and your woman friend has many horses — your big box is light and her little box is heavy.

12

خِطَّتِي وَشَعِيرِي فِي صَنَادِقِي الْكَبِيرَةِ - إِنْ  
يَدَيْهَا لَنَظِيمَتَانِ - وَطَنَا حَبِيبُ الْبَيْتِ - يَا أَوْلَادَ  
أَعِنْدَكُمْ كُتُبُكُمْ - رَسَائِلُكَ الْلطِيفَةِ فِي حِفْظِ  
صَاحِبِي [رَسَائِلُكُمْ الْلطِيفَةِ] - يَدَايَ وَرَجُلَايَ -  
إِخْتَارَكَ وَخَادِمَاتُهَا جَالِسَةٌ عِنْدَ طَبَاخِي - سَيُورُكُمْ  
أَصْحَابُ الْحِكْمَةِ - يَدَا الْعُجُوزِ وَعَيْنَاهَا صَمِيمَتَانِ -  
وَزَنُ الْإِنْسَانِ وَزَنُ عَقْلِهِ - حِكْمَةُ الشَّيْخِ مِنْ كَثَرَةِ  
تَجَارِبِهِ .

13

the old man hit the boy's head — the old woman understood the girl's words — did you seek food from the kitchen? — I fetched meat from the butcher's shop — the boys came out from the mosque and went into the

school — the sempstresses went away from our town and returned to their native land — girls, have you drunk water? — no, we drank milk — did you two hear the voices (song) of the birds on the trees? — I cut the meat into small pieces — my mother sent me to you — the men came down from the top of the mountain and captured the town.

14

أَكْتَفَيْتِ الرِّسَالِ - هَلْ كُتِبَتْ الرِّسَالُ - كَسَرَ  
الرُّوْلَ قَدِمَ الْكَلْبُ بِحَجَرَةٍ - سَمِعُوا كَلَامَ الْأَمِيرِ  
وَرَجَعُوا إِلَى بُيُوتِهِمْ - دَخَلَ الْمَلُوكُ الْأَرْضَ وَفَتَحُوهَا -  
فَفَتَحْتُ السِّبَاكَ وَدَخَلَ كَلْبٌ - صَرَخَ حُرَّاسُ الْبَقَرِ  
هَلْ سَمِعْتُمُوهُمْ - قَطَعَ الْأَطِبَاءُ يَدَ الرَّجُلِ وَرَجَلَهُ -  
أَدَخَلْتُمُ الْحَجَرَةَ - يَا بَنَاتُ هَلْ لَعِبْتُمْ مَعَ الْكَلْبِ  
الْكَبِيرِ - قَطَعَ رَجَالٌ قَيْصَةَ آذَانِ الْبَقَرِ - يَا بَنَاتِ  
أَبَسْمَا تَحْمِلُهُ إِلَى أَخِيكُمَا .

15

the boys went into the sea to swim — the carpenter sent to me to ask for wood — we sat by the spring drinking and laughing — the commander of the army came out, went up the mountain and looked at the ranks of the enemy — the companions went from Syria to Jerusalem stopping every night in a village — men in summer go away from the hot towns and put up in towns near the sea

— the merchant progressed to the king's city collecting the dinars from his clients — you will hear the sound of the drums.

16

سَمِعْتُ اللَّهَ الْمَدِينَةَ عَلَى يَدِ نَسِيهِ - خَرَجَ الْكَرَّالُ  
يَبْحُونَ [تَبَحُّ] - يَابَسَ النَّاسُ [الْأَنْسَانُ] ثِيَابًا  
ثَقِيلَةً فِي الشِّتَاءِ - جَلَسْتُ سَمْعُونَ كَلَامَ الشَّاعِرِ -  
اتَّصَعَ الْبَنَاتُ ثِيَابَهُنَّ [ثِيَابَهُنَّ] - يَضْرِبُ الْمَلِكُ  
دَنَائِرَ طَبِيعَةٍ - خَرَجَ الْأَوْلَادُ يَلْعَبُونَ - قَدِيمُ الْجَيْشِ  
يَضْرِبُونَ طَبُولَهُمْ - صَنَعَ لَنَا النَّجَّارُ كُرُوسًا مِنْ  
خَشَبٍ نَشْرِبُ مِنْهَا - سَمِعْنَا الْحَرَّاسَ يَصْرُخُونَ عَلَى  
الْمَكْدُورِ - نَظَرْتُ إِلَيْهِ وَهُوَ يَحْضِبُ عَلَى كَلَامِي.

17

these two men are the two chiefs of the tribe — this is the truthful slave girl — this estate of mine is renowned in the country — these girls are playing in the court of the school — those men have camped at the entry of the town — I heard that dog of yours barking — this is your bed — whose are these jewels? — they belong to the agent of the owner of this estate — those are slave girls from the household of the chief — who made those cups and dishes of yours? — whom did you send to me? — from whose statement is this?

18

الْأَشْمَارُ الْقَصِيرَةُ هِيَ الْمَشْهُورَةُ - أَغْضِبُ [أَنَا]  
عَلَى مَا فَعَلْتَ - لِذَلِكَ الْوَكِيلُ فَضِيحَةٌ كَثِيرَةٌ وَذَهَبُ  
كَثِيرٌ - لِمَنْ تِلْكَ الضَّيْعَةُ - صَدَقَ الْحَارِسُ فِي مَنَارَةِ  
الْمَسْجِدِ ذَلِكَ يَصْرُخُ - سَيَكْتُبُ الْأَوْلَادُ عَلَى  
تِلْكَ الْأَوْرَاقِ بِهَذِهِ الْأَقْلَامِ - ذَهَبَ صَاحِبُكَ  
الْفَقِيرُ ذَلِكَ يَطْلُبُ الْقَوْتَ - جَمَعَ وَكَذَلِكَ هَذَا مَا لَا  
كَثِيرًا - أَوْرَاقُ الشَّجَرِ هَذِهِ قَوْتُ لِلْفَنَمِ - الْمَحْرُجُ  
مِنْ جَهْلِهِ عَسِيرٌ عَلَى الْجَاهِلِ - مَالِي هُوَ سَيِّئِي  
وَكَتَبِي.

19

that dog of yours is white — this horse is black — the black slave is in the red room — this tree is green in summer — the two eyes of the girl are blue — the Path is sharper than a sword and thinner than a hair — the colour of this flower, what is it? — it has two colours, blue and yellow — the leaves of the trees are brown and red in autumn — the gold is heavier than silver — prayer is better than sleep — best of gifts is understanding and the worst of calamities ignorance — a dumb slave girl is the best — my daughter is taller than I.

لَهُ إِسْمَاءُ طُرُشٍ وَسُودٌ - جَيْشَنَا أَقْلٌ مِنْ جَيْشِ  
 أَعْدَائِنَا - النِّعَمُ فِي بِلَادِ الْعَرَبِ سُودٌ [سَوْدَاءُ] -  
 الْقُوَّةُ الْأَحَبُّ إِلَى الْعَرَبِ الْأَسْوَدَانِ اللَّاحِمُ وَالْتَمَرُ -  
 النَّخْلُ أَطْوَلُ مِنَ الزَّيْتُونِ - صَيْمَتُكَ أَصْغَرُ مِنْ صَيْمَتِي -  
 إِنْ لِهَذَا الطَّائِرِ صَدْرًا أَصْغَرَ وَجَنَاحَيْنِ أَحْمَرَينِ -  
 بَعَثَ إِلَى أَصْدِقَائِي مَوَاهِبَ كَثِيرَةً وَمَوْهَبَاتِكَ هِيَ  
 الْحَسَنَى - بَعَثَ اللَّهُ نَبِيَّهُ لِكُلِّ النَّاسِ السُّودِ  
 وَالْبَيْضِ وَالْحُمْرِ - إِنْ أَخَذْتَ الصُّغْرَى هِيَ الْطِفْلُ.

my father and your brother heard the noises of the riding  
 beasts — the daughter looked for her father in the market  
 — the old man gathered his sons round his bed before his  
 death — the greengrocer's daughter took the white papers  
 away from her brother's hand — the woman with her sons  
 went into the presence (between the hands) of the caliph  
 — boys, do you know the names of the flowers? — yes,  
 we know the name of every flower in the garden — I  
 followed your brother in the road writing his name on the  
 wall of every house — your parents rejoice at your success  
 — a man is in the two smallest (parts) of him, his heart and  
 his tongue — the beauty of a man lies in his tongue and  
 the beauty of a woman in her understanding.

أَفْهَمْنَا أَنْتَ وَأَخُوكَ كَلَامِي - يَلْعَبُ أَخَوَايَ  
 وَأَخْشَايَ مَعَ إِخْوَانِكَ وَأَخَوَاتِكَ - أَبْعَثْ أَبُوكَ أَخَاكَ  
 إِلَيَّ - بَعَثْتُ الْمَرْأَةَ أَبْنَاءَهَا يَطْلُبُونَ الْمَالَ فِي  
 بِلَادِنِ بَعِيدَةٍ - مَا أَسْمُوكَ - اِسْمِي مَشْهُورٌ هُوَ  
 أَشْهُرُ أَسْمَاءِ الْعَرَبِ - يَا أُمْرَأَةَ الْكَافِرِ أَوْلَادٌ - نَعَمْ  
 إِنْ لِي ابْنًا وَابْنَتَيْنِ - لِهَذَا الرَّجُلِ ابْوَانٌ أَبُو  
 جِسْمِهِ وَأَبُو عَقْلِهِ - هَلْ نَزَلَتْ عِنْدَ أَبِي صَدِيقِي -  
 ذَرُّوا الْعِلْمَ وَالْمَالَ هُمْ أَقْلُ النَّاسِ.

women, listen to the noise of your infants — the going  
 into this business is easier than the coming out from it —  
 maid, go to the market and ask for my new clothes from the  
 dressmaker — the hider of a secret is a faithful friend —  
 self conquest is the greatest conquest — general, dismount  
 from your horse and enter my house; this will be a great  
 honour to me — what is required from you is to return  
 from the far country to the house of your parents — he who  
 is served, in your opinion, is the servant of you all — we  
 belong to God and to him we return — a man's serving his  
 brother is honour.

يَا ابْنِي أَسْمِعْنِي قَوْلِي - اُطْلُبِ الْعِلْمَ مِنَ الْكُلِّ  
الرِّجَالِ وَالنِّسَاءِ - دُخُولُ الْمَالِ عَسِيرٌ وَالْخُرُوجُ  
مِنْهُ يَسِيرٌ - مَعْرِفَةُ نَفْسِكَ الْمَعْرِفَةُ الْكُبْرَى  
وَالْمُسْرَى - فَرِيحُ الْمَلِكِ بِرُجُوعِ جَيْشِهِ بَعْدَ فَتْحِهِ  
أَعْدَاءَهُ - قَطْعُ الْيَدِ عَذَابُ السَّارِقِ - يَفْرَحُ الْكَرِيمُ  
بِقُدُومِ الْأَصِيْفِ - حَفْظُكَ اللِّسَانَ مِنَ الْقَبِيحِ  
مُخَافَةُ اللَّهِ - مَطْلُوبُ بَشِي هَذَا الْغَلَامِ إِلَيْكَ دُخُولُهُ  
فِي خِدْمَتِكَ .

he who hurries repents—the government sent its servants to measure the fields—the doctor wanted me to drink much milk—had you been at the war, you would know which of the two armies was the braver—let him take its prey from the mouth of the lion that you may know his strength and courage—I do not like that you should look on the faults of your neighbours—the caliph wrote to the commander of his army; do not kill old men and infants and do not cut down trees—if you get out of this affair, you will be glad all your life—it is part of courage to put up with calamities and the unpleasant—the father called for two doctors to find out his son's illness.

لَا تَلْمِزْ بِذَلِكَ السَّيْفَ الْحَدِيدَ - لَا كَشِفَتَيْنِ عَنْ  
سِرِّهِ - لَيْسَتْ كُنْتَ الْغَلَامُ بَيْنَ يَدَيْ أَكْبَرَ مِنْهُ -  
لَا دُخُلَ دَارِكَ لَا نَظْرَ إِلَى فُرْشِكَ - كَسَرُوا الْكُكَّاسَ  
لِيَسْقِطَ السَّمَّ فِيهَا عَلَى الْأَرْضِ - ابْعَثِ الْغَلَامَ  
لِيَجْمَعَ الثَّمَرُ السَّاقِطَ عَلَى الْأَرْضِ - يَخْرُجُ نِسَاءُ  
الْقَبِيلَةِ كُلِّ يَوْمٍ لِيَجْمَعْنَ حَطَبًا [لِجَمْعِ الْحَطَبِ] -  
لَا تَغْضَبْ عَلَى الصَّادِقِ - مِنْ الشَّرَفِ أَنْ تَتَكَرَّرَ  
غُيُوبُ نَفْسِكَ .

do not beat your children—my father did not send me to look for a book for you (a book of yours)—he will never be noble who does not hide secrets—we have never heard the like of this story—God is one, nothing is like him—we do not return from our work in the fields while the sun is in the sky—we were not glad at this news and not sorry—there is no poverty and no trial like greed graspingness and no wealth like contentment—there is no intelligence like good management, no piety like self control and no beauty like the beauty of character—running away in the time for it is better than holding on when it is not the time for it—two are not satisfied, the seeker after knowledge and the seeker after wealth.



إِنَّ أَعْدَاءَنَا لَا رَحِمَهُمُ اللَّهُ كَثِيرَةٌ - لَا تَفْرُغْ مِنْ  
الشُّغْلِ - لَمْ يَشْبَعْ النَّبِيُّ لَحْمًا فِي حَيَاتِهِ - لَا تَقْنَعُ  
بِقَلِيلٍ مِنَ الْعِلْمِ - لَنْ يَرْجِعَ الْإِيَّامُ الدَّاهِيَةُ - مَا  
أَطْلَبُ نَحْمًا مِنَ الْحُكُومَةِ الْيَوْمَ - لَا تَفْرُغْ إِلَى  
غَيْرِ اللَّهِ - يَا بَشِي لَا تَضْحَكِي عَلَى مُصِيبَةِ الْفَقِيرِ  
وَلَا تَغْضَبِي عَلَى نَجَاحِ ذِي مَالٍ - هُوَ دُو مَالٍ  
وَصِيَاغَ وَيُوتِ وَلَا يَقْنَعُ - لَسْتَ ذَا حِكْمَةٍ [بَنَى  
حِكْمَةً].

it is yellow in colour (he is fair of complexion) — Zayd is stupid but Umar is more stupid than he — the wind to-day is stronger than it was yesterday — he fled from the country for fear of the wrath of the sultan — he went right and left looking for food — they waited for no long time — I stayed away from the war out of cowardice — the peasants planted their fields with barley — I am more afraid of him than he of me — I aimed at (entering) the service of some great man for the sake of getting rich — I was glad but hid my feelings in sorrow for the sick man — I bowed down to God for joy at his sending the prophet.

فَزَعَتْ فَرْعًا عَظِيمًا - لَمْ يَهْرُبْ أَحَدٌ هَرَبِي -  
سَكَنْتُ فِي تِلْكَ الْمَدِينَةِ سِنِينَ كَثِيرَةً - إِنَّ لَهُ  
مَالًا قَلِيلًا وَيَقْنَعُ بِفَقْرِهِ [هُوَ دُو مَالٍ قَلِيلٍ] - الْحَرُّ  
الْيَوْمَ أَسَدٌ مِنْهُ الْبَارِحَ - شَجَاعَتُهُ شَجَاعَةُ الْأَسَدِ -  
إِنَّهُ أَشْبَحَ مِنَ الْأَسَدِ - سَكَنْتُ طَوِيلًا - لَا أَذْهَبُ  
إِلَى الْبُلْدَانِ الْحَارَةِ خَوْفًا مِنَ الْمَرَضِ - أَسِ ثِيَابُ  
الْحَرِيرِ فَرَحًا فِي جَمْعِهِ مَالًا كَثِيرًا - هُوَ قَوِيٌّ  
ذِرَاعًا وَصَعِيفٌ قَدَمًا.

whose argument is short, his tongue is long (much verbiage instead of a good case) — stand up, my boy, and go to your grandfather — the children were playing in the street — the girl feared the violence of the wind — the caravan came back through fear of brigands — my daughter, be not afraid; you will not go alone — let him say what he thinks — I was the son of my father then I became the father of my son — the colour of the snake is dark (a darkness) inclining to blackness — the bedouin were selling the skins of sheep and goats to the peasants — the army will have overcome its enemies before sunset.



قَامَ مِنْ فَرَّاشِهِ وَالشَّمْسُ قَدْ مَالَتْ لِعُرْوَيْهَا - أَنْ  
مَاتَ سَيْخٌ مِنْ قَوْمِنَا قَامَ سَيْخٌ [يَمُتُ . . . يَمُتُهُمْ] -  
يَكُونُ الْقَافِلَةُ سَارَتْ أَيَّامًا كَثِيرَةً - قَدْ سَمِعَ  
الْجَمَاعَةُ كُلُّهَا مَا أَقُولُ - يَقُولُ كُلُّ النَّاسِ فِي  
أَيَّامِ الصَّيْفِ الْحَارَّةِ - يَقُولُ كَثِيرٌ غَيْرَ مَا فِي  
قَلْبِهِ - لَا تَخَفْ مَكَارِيهَ الطَّرِيقِ - قَدْ كَانَتْ  
الْمَرَاتَةُ تَصْنَعُ بِيَابًا لِأَوْلَادِهَا - لَا يَكُونُ الْأَصْيَافُ  
قَامُوا مِنْ فُرُشِهِمْ قَبْلَ ذَهَابِكَ - يَا جَدَّتِي هَلْ  
تَسِيرِينَ مَعَ النِّسَاءِ الْآخِرِ إِلَى الْقُدْسِ .

I spoke to him and did not speak to any other — the rich man fed many poor men so they went away grateful — boys, do not oppose your parents — we were following the peasant and got separated from our fellows — wait for me in the market and do not go away — the inhabitants of the town were perturbed on the arrival of the news of the defeat of the army — all you approve in a dog, demand it in a horse — the woman were crowding round the gate of the palace to receive the queen's gifts — the brigands overpowered the town and destroyed all that was in it — I asked my farm labourers to store up the

snow in chambers under ground — I do not wish you to compare my boasts with my acts — the leader surrendered the fortress to the besiegers.

اسْتَقْرَرَتْ أُلُوهَ فَيَقُورُ لِي - انْظُرْنِي إِلَى قُدُومِ  
الْأَصْيَافِ لَا سَمْعَ اجْتِبَارِهِمْ - سَأَنْظُرُكَ بَعْدَ غُرُوبِ  
الشَّمْسِ - قَدْ يَنَازِعُ الْأَخْوَانُ أَخَوَاتِهِمْ - سَاعِدِيبُ  
الْصُّوْحِ وَكُلُّ فَاعِلِي الشَّرِّ - غَالِبَتِي وَغَالِبَتِي - لَا  
يَسْتَقْبِحُ وَلَدُ امْرَأَةٍ - اخْتَلَفَ الْجَمَاعَةُ فِي مَا يَفْعَلُونَ -  
اسْتَخْلَفَ الْأَمِيرُ ابْنَهُ فِي غَيْرِهِ - يُلْسِنُ كُلُّ  
النَّاسِ أَوْلَادَهُمْ ثِيَابًا جَدِيدَةً عَلَى الْمَيْدَانِ  
الْكَبِيرَيْنِ - أَبُوكَ أَقْدَمَ يَدْخُلُ قَعِيرًا الْبَيْتَ وَيَطْمَعُهُ .

that coin was struck in Stamboul — a man is known by his companions — it was gone two miles (two miles were traversed) — if you are killed, being killed is the noblest mode of death — I was burdened with the care of my younger brothers after our father's death — he was doubted about his pedigree, attacked for it (the genuineness of his descent was suspected and attacked) — he, who has been forbidden kindness, has been forbidden all good — this is a matter wherein there is difference (of

opinion) — Ramadan was fasted (the fast of Ramadan was kept) — the caliph died and the youngest son of his uncle succeeded — entry is forbidden — he was carried on government horses to Egypt — have you learnt engineering? yes, the teacher taught it to us — the fields were sown with flowers.

36

يَسْتَدْشِعُهُ بَيْنَ يَدَيِ كَبَارِ الْبِلَادِ - زُرِعَ الزَّرَارِعُ  
خِنْطَةً وَشَعِيرًا وَذَرَّةً - دُخُولُ الْمَسَاجِدِ مَمْنُوعٌ -  
قَتَلَ الرَّائِسُ وَالْهَرَمَ الْجَيْشَ - صُمِعَتِ الْأَرْضُ فَرَاشًا  
لَكُمْ - صُرِفَ وَجْهُهُ عَنْ قَضِيئِهِ - فَخَرَهُ مَسْكُوكٌ  
فِيهِ - قَتَلَ أَبُوهُ قَتْلَةً رَجُلٌ مِنْ مِصْرَ - يَقْدِمُ قُدُومَ  
الْجَمَلِ الْمَحْمُولِ عَلَيْهِ - لَيْمَ (كَانَ يُلَامُ) عَلَى صَوْمِهِ  
الْكَثِيرِ - سَيَكْشِفُ عَنْ سِرِّهِ .

37

do you want to go away? — let a writer not be unwilling to write — get down out of paradise for it is not for you to act proudly in it — we did not busy ourselves with mentioning that, that the book might not be too long — I do not believe that anyone is superior to Zayd in learning and manners — the beautiful forgiveness is that you do not blame him whom you pardon — your blood is tabu to you (murder is an unholy act) till you stand before your lord — someone asked a woman in marriage and she said, No,

until you divorce your wife — I do not fear for you that you should be afraid; I only fear for you that you should not be afraid — the child is so heavy that its mother cannot carry it — a bedouin heard a man say: I testify that Muhammad the apostle of God; so he said, does what?

38

طَالَ خُطْبَتُهُ حَتَّى يَنَامَ السَّامِعُونَ - نَقِيْتُ أَنْ اللَّهُ  
أَحَدٌ وَأَنْ يَغْفَرَ لِلشَّادِينَ - كَرِهَ الزَّوْجُ أَنْ يُحْلَقَ  
زَوْجَتُهُ الْمَجُوزُ رَحْمَةً عَلَيْهَا - اسْتَمَتَ كُلُّ السَّمْعِ  
خَوْفًا أَنْ يَسْقُطَ عَنِّي شَيْءٌ مِمَّا يَقُولُ - مَا مَنَّكَ  
أَنْ تَسْجُدَ [مَا مَنَّكَ مِنْ السُّجُودِ] - يَمُتُ غُلَامَانِ  
لِيُزِلَا الثَّلَاجَ مِنَ الْجِبَالِ لِحِفْظِ طَعَامِهِ فِي الْأَيَّامِ  
الْحَارَةِ - نَخَافُ أَنْ يُنَازِعَ الْجَمَاعَتَانِ بَعْضُهُمَا  
بَعْضًا - أَخْبَرَهُ أَنِّي صَنَعْتُ هَذَا الصَّوْتِ لَهُ .

39

he will soon come back from his journey — the sick man scarcely moves on his bed — you always benefited me by your advice and example — if he talked to us, he talked well; if we talked to him, he listened attentively — can a man like this compose poetry or make good poetry — a number of nights befell us when we did not sleep from the cold and almost died — the shop-keeper was in the morning

and people crowding in front of his shop (the shop-keeper woke to find, etc.) — learn knowledge for if you are unimportant in one people perhaps you may become important in another — if he marries you to her, perhaps you may be granted a child like me — I am almost afraid of the noise of the wind.

40

كَذَبْتُ اعْتَقِدْ مَا يَقُولُ — هَرَبُوا هَرَبًا سَرِيحًا —  
 اسْرِعُوا الْهَرَبَ — لَمْ يَلْبِثْ أَنْ يَدْخُلَ — عَسَى أَنْ  
 يَرْجِعُوا غَدًا — لَعَلَّهُمْ يَرْجِعُونَ غَدًا — لَمْ تَكُنْ تَلْهُمُ  
 أَنْهَآ عَلَى أَنْ يَسْبَحَ فِي النَّهْرِ الْكَبِيرِ وَهُوَ لَا  
 يُحْسِنُ السَّبَاحَةَ — يُوشِكُ الْمُتَكَبِّرُونَ أَنْ يَنْدُمُوا  
 عَلَى تَكْبَرِهِمْ — إِنَّ ذَلِكَ الْفُلَامَ كَادَ يَنْكَسِرُ  
 الْهُنَا — هَزَمُونَا مَرَّةً وَلَا يَمُودُونَ يَهْزَمُونَا — حَرَكَ  
 رَجُلَانِ ذَوَا قُوَّةٍ عَظِيمَةٍ الصَّخْرِ وَلَمْ يَكُنْ يَتَحَرَّكُ —  
 لَا تَقْدُ تَفْعَلْ هَذَا [تَفْعَلْ] .

41

God is one; he does not beget and is not begotten — he is a man, his description cannot be described (supremely

ordinary) — he did not let his younger son inherit with the elder — leave excuses alone for most of them are sins (lies) — God's knowledge embraces the acts and thoughts of his servants (of men) — justice is that you should put things in their places — who is the worst of men as to position? he said: he whose knowledge is wide, his power narrow, and his ambition far-reaching — they suspected him of unbelief for his studying the books of the philosophers — it is necessary for the learner that he should seek the truth — I expected the arrival of the news and it has not yet come — the two doctors will soon agree on the treatment of the invalid.

42

صِفْ أَحْوَالَ مَرَضِكَ (صِفْنِي) أَحْوَالَ دَاوِكَ) — كَانَ  
 أَجْبَارُ جَلِيْدَةٍ تَعْمَلُ كُلَّ سَاعَةٍ — ضَاقَتْ عَلَيْهِ  
 الْأَرْضُ وَقَدْ كَانَتْ وَسِعَتْ — وَجْهَتَهُ إِلَيْكَ وَلَمْ يَتَوَجَّهْ —  
 سَمِعْنَاكُمْ تَعْمَلُونَ مَا فَعَلْتُمْ — سَنَجِدُهُمْ يَهْنُونَ فِي  
 الشَّارِعِ — لَا يُوجِدُ كُفْرَانُ [لَا كُفْرَانُ] كُفْرَانُ  
 الْوَالِدِ الْكَافِرِ — سَمِعْتُ أَصْدِقَاءَهُ يُودَعُونَهُ — أَوْجِبْ  
 عَلَيْكَ أَنْ تَكْمِلَ هَذَا الْأَمْرَ لِغَيْرِكَ — صَمِعَ يَدَاكَ عَلَى  
 كِتَابِ اللَّهِ وَاحْلِفْ .

he had cousins who inherited from him — you are not those who run away from the truth (duty) — what a man sows to-day he will reap to-morrow — I got down from the couch on which I had been thrown — that was the seal (last) of his good deeds which surpass description — how are you not pleased with a plan which will combine for you health of body, acuteness of mind, and much wealth? — the two girls, whom I sent to the girls' school, have turned out learned and cultured — be to them as a doctor who does not hurry with a remedy before knowing the disease — did you sell the two slaves with whom you were displeased? — describe to me (the man) who spoke to you.

وَكَلْتُ أَحَدًا أَنْ يَكِلَ عَلَيْهِ - يَزْعُمُ أَنْ مَا نَزَلَ بِهِ  
لَمْ يَنْزِلْ عَلَى غَيْرِهِ - مَنْ لَا يَعْرِفُ الْمَاءَ لَا يَعْرِفُ  
الدَّوَاءَ - لَا يُدِينُونَ أَنْ يَسْمُوا الْكِتَابَيْنِ الَّذِينَ  
وَرِثُوهُمَا مِنْ عَمِّهِمْ - زَرَعُوا الْمَرْارَةَ الَّتِي وَجَدْنَاهَا غَيْرَ  
مَرْزُوعَةٍ - هَلَاكُ هُمَا الْأَثْنَانِ الدَّانِ وَجَدَا الْمَجْرُوحَ  
وَحَمَلَاهُ إِلَى مَنْزِلِي - خَرَجْتُ مِنْ الْبَابِ الَّذِي  
دَخَلْتُ فِيهِ - إِنْ الْحَقُّوقَ الَّتِي وَجِيتُ عَلَى جَاوِزَتِ  
فَوْتِي - وَدَعَيْتُ الشُّغْلَ الَّذِي أَرْغَبُ فِيهِ وَوَجَّهْتُ  
إِلَى شُغْلٍ أَرْغَبُ عَنْهُ.

I love her, she loves me, and my camel loves her she-camel — I thought that he was preparing to climb mountains — do not think that I oppose you — he who is moderate, the meeting with him is light on his friend; the man of (many) requests, his face is loathed — a different story is told about Musaab and his brother's dismissing him from Basra and sending him back to it — the quickest to (take part in) civil strife are the least of them as to shame at running away — I perceived the noise of the passing of a snake; did you not perceive it? — stretch out your hand to the rope of God and he will help you — count the sick and get ready the medicines for treating them — he passed by the boys telling them the stories of the prophet.

دُلْنِي لِمَا يَسُرُّنِي - ظَنَنْتُ أَنَّكَ تَدُلُّنِي وَأَصْلَاتُنِي -  
كَانَ الرَّأْلُ يَسْمُكُ الْمُعْلِمَ وَيُعِدُّهُ - تَحِبُّ أَنْ تُصَيِّرَ  
سَيِّحَ الْقَوْمِ - فَاسْتَحْضَفْتُ مَا يَقُولُ النَّاسُ - ظَنَنْتُ  
النِّسَاءَ يَفِرُّونَ خَوْفًا وَهِنَّ يَسْرِعْنَ لِلْقَاءِ أَرْوَاجِهِنَّ -  
لَا نَعْرِفُ مَا نَفْظُنَّ - ضَلَّ الْكَافِرُونَ وَيُضِلُّونَ  
غَيْرَهُمْ - سَلَّمْتُ عَلَى الْجَمَاعَةِ وَرَدُوا سَلَامِي -  
أَتُظَنُّهُمْ سَيِّئُونَ بِحَقِّوَقِي - لَا رَادَّ لِمَا يَفْعَلُ اللَّهُ.

the noble's promise is cash down, the ignoble's is postponement — we went hunting and made a bag — my sister did not wish to obey the orders of her teacher — why do you not wish to leave your work? — bats hide in the daytime for fear lest they should be hunted for their beauty — my father wanted to buy what his family needed — some one heard a man asking God's help for his mother. He said to him, What about your father? He said, He is a man and can fend for himself — Did your father give you any choice in your marriage? — No, my mother chose a wife for me — we heard a Jew threatening his servant — you must answer (obey) the call of the government — greed led those women to incline from the path of kindness and they let themselves be led.

سَكَتَ وَأَطَالَ السُّكُوتَ - يُبِيلُ الْبُخْلُ النَّاسَ  
عَنِ الصِّرَاطِ الْمُسْتَقِيمِ - اسْتَعْنَاهُ وَأَعَانَنَا - أَقَامَ  
حَجْرًا كَبِيرًا ذِكْرًا لِمَا أَصَابَ الْقَوْمَ مِنَ الشَّرِّ -  
اخْتَفَى الْمُصَوِّصُ سَكَانَ الْبُيُوتِ الْبَعِيدَةِ - يَمِيتُنِي  
عَنَاءُ أَهْلِي وَبَيْتِي - يَفْعَلُ ذَلِكَ الْيَهُودِيُّ مَا يُرِيدُ  
وَيَصُوِّبُهُ الْيَهُودُ وَالنَّصَارَى - يَتَعَلَّمُ الْحَاكِمُ مِنْهَا  
بُصِيرَ غَيْرِهِ مِنَ الشَّرِّ - اخْتَأَجْتُ إِلَى الْمَوْنِ وَلَمْ  
تَجِدْ مَعِينًا - اخْتَلَتْ كُلُّ الْأَحْيَالِ لَا تَخْرُجُ مِنْ

الْحَصْنِ الَّذِي أَنَا أَسِيرٌ فِيهِ وَلَمْ أَجِدْ مَخْرَجًا -  
إِنشَأَتْ أُمْرَأَتِي ثِيَابًا مِنْ الْحَرِيرِ وَالْمُصَوِّفِ .

who trains his child when young will find pleasure in him when grown up — I believe in God, in his angels, in his apostles, in his books, and in the last day — does the commander allow me to question the prisoners? — I rented my house from a merchant and paid him the rent for it every month — they began the festival with the reading of the noble Koran; then one of the women preached telling the story of the apostle — the old man was friendly with the beggars and refugees — he earned a great reward by composing a book in defence of the religion of the Christians — people congratulated him on his return safe from the war — greet him (from me) and inform him that I will meet him to-morrow — I am not the man to prefer anyone with my share from you (I will not give up to any what you have given me) — is anyone safe from misfortune?

أَكَلَ هَذَا السَّائِلُ وَأَمَرَهُ بِالذَّهَابِ - لَمْ يَأْمَنْ مَا  
يَحْتَالُ الْحَاسِدُ - اسْتَأْجَرْتُ رَجُلًا لَا يَحْصُدُونَ  
مَنْ أَرَعَكَ [أَهْلُ] اسْتَأْجَرْتُ رَجُلًا لَا يَحْصُدُونَ - آتَيْتُ  
هَذَا الْقَوْمَ فَبَكَوا فَوَيْلٌ لِي مِنْكَ لَفَاةً عَظِيمَةً -

سَيُؤَاكِلُنِي أَصْدِقَائِي وَيُسَارِبُونَنِي - سَأُوكِلُهُ  
 خَبْرًا وَلَعْمًا - ثُمَّ يَسْتَأْذِنُ الشَّعْرَاءُ الْأَمِيرَ أَنْ يَبْتَدِلُوا  
 إِنْسَادَ اسْمَعَارِهِمْ - أَتَرَ الشَّمْسُ فِي وَجْهِ الْفَلَاحِ  
 وَلَمْ يَتَأْتِرْ قُوَّةَ جِسْمِهِ - تَأَخَّرَتْ الْقَافِلَةُ آخِرَهَا  
 الْمَطْلُ.

51

when you do a man a good turn, forget it — there is no good in kindness when it is counted — a man hid what (kindness) he did and published what was done to him — the Arabs say, a turbaned chief, meaning that every crime one of his tribe commits is bound on his head (he takes the responsibility for it) — why do you not make lampoons long? he said, what goes round the neck is enough of a necklace for you — what I like does not come to me, and what comes to me I do not like — make me independent by my need of you and do not make me poor by my being able to do without you — what is little and sufficient is better than what is much and distracts — why do you not go to war? he said, I hate cordially death in my bed, how can I go to it with a run? — buy dates from Mosul and carry them to Basra; that will destroy your fortune.

52

سَأَكْفِيكَهُ - مَا أَنَسَ لَا أَنَسَ - مُؤَانَسَتَكَ -  
 اسْتَرَيْتَ مَا تَحْتَاجُ إِلَيْهِ [أَهْلَ اسْتَرَيْتَ] - يَا ابْنَتِي

خَذِنِي مَا أَغْلِيكَ وَأَسْتَرِي مَا تُرِيدِينَ - بَكَتَ  
 الْإِنْسَاءُ عَلَى الْمُقْتُولِينَ [الْقَتْلَى] - مَنْ يَنْكِي الْآنَ  
 سَيُضْحَكُ - أَظُنُّ أَنَّهُمْ سَيَبْهَوْنَ عَلَى مَا هُمْ الْآنَ  
 عَلَيْهِ - لَا يُلْهِكَ لَبٌّ عَنْ دُرُوسِكَ - نَهَيْتَهَا  
 وَانْتَهَتْ - اللَّهُ أَعْمَا يَصْنَعُونَ - الْهَيْنَ عَمَّا يَصْنَعُونَ -  
 إِنَّ الْخَلِيفَةَ أَبْقَاهُ اللَّهُ لَا يَنْسَى مُكَافَأَةَ مَنْ  
 سَتَحْتَهَا .

53

he said, let me make my will, and he said, make it — they held the views of the philosophers — are you not ashamed that this should be the measure of your kindness to your son? — when you feel no shame (at it) then act as you please — why do you hear and not understand? — they made him rich and he made them little return — may God let you see in your sons what he let your father see in you and may God let your sons see in you what he let you see in your father — when he promised something good, he performed; when he threatened, he did not perform and forgave — prefer what you will meet to-morrow to what you will never see — I used to find those who promise and perform, those who promise and do not perform wearied me — I was ashamed (of my treatment) of him and sent (one) to him with the jewels — we have what you want; go to your house and it will come to you — let one of you guard his face from the Fire — the caliph appoints whom he will.



54

أَمْرُهُمْ أَنْ يَأْتُوا بِكِتَابِهِمْ - كَيْفَ رَأَيْتَ مَعْصَر -  
هَآوِلَاءِ النِّسَاءِ هَلْ تَقِينَ مَا وَعَدَنَ - اتَّقُوا الْإِثْمَ -  
حَيَوْنًا تَحِيَّةَ الْكَرِيمِ - أَرِنِي كَيْفَ ذَلِكَ يَفْعَلُنِي -  
سَلِّ الْحَافِظُ أَنْ يُرِيكَ مَا فِي الصَّنَادِيقِ - اتَّقُوا  
اللَّهَ وَآكِرُوا الْمَلِكَ - أَوْثَرُ أَنْ يَحَافِنِي النَّاسُ مِنْ  
أَنْ يَتَّقُوا اللَّهَ - ائْتِنِي سَهْمِي مِنَ الطَّعَامِ فَكُلْهُ  
عِنْدَ النَّهْرِ - أَلَمْ تَرَوْا كَلَامَكُمْ مَا كَبَيْتَ عَمَلَكُمْ -  
إِنَّ الدَّرْسَ الْكَبِيرَ يُعْنِي الصِّغَارَ .

55

if you do not kill him, I shall certainly marry him; then he will have killed your father and married your mother; so he killed him — had avarice been a shirt, I would not have put it on; had it been a road, I would not have travelled it — if what keeps me alive is in heaven, send it down; if it is in the earth, bring it out; if it is far off, bring it near; and if it is near, make it easy — if you sit with the learned, be more eager to hear than to speak — were it not that his deeds do not make necessary (make impossible) the forgiving of him, he would deserve to be left alive for this excellence — there is no strength except under the garment of hard work — why do you not compose long lampoons? I have not found a poem (longer) than one verse to travel — he deposited this money with

KEY

233

several men; they made off with it, except one Jew — I have come only on business which concerns the minister and myself alone; discussion of it is useful only in strict privacy — there is a remedy for every disease except death — you are nothing but a thing to which nobody pays any attention — they are infidels; they shall be asked to repent; if they repent (well and good); if not, their heads shall be cut off.

56

مَنْ لَمْ يُحْطِ لَمْ يَصْنَعْ شَيْئًا - جَاءَ كُلُّ السُّكَّانِ  
إِلَّا أَبَاكَ - أَنْ صَوَّبْتُمُوهُ فَابْعُوا اسْوَتَهُ - أَنْ وَجَدْتِ  
أَنْيَ جِئْتُ فِي أَمْرٍ يَحْصِي وَلَا يَعْمُ الْقَوْمَ جَمِيعًا  
فَإَذْهَبْنِي - مَا أَيْقَظُنِي إِلَّا خَرُّ الشَّمْسِ عَلَى  
ظَهْرِي [لَمْ يُوقِظْنِي] - إِيْمَا سَكَدَتْ لَقِيتَ أَصْدِقَاءَ -  
لَا يُسَابِهَ مِنْ الْأَوْلَادِ أَبَاهُمْ إِلَّا مُحَمَّدٌ - أَنْ صَدَقْتُمْ  
مَا يَقُولُ وَجِبَ عَلَيْهِمْ أَنْ تَفْعَلُوا عَلَيْهِ - لَمْ يَدْعُ  
مَنْ الْبِرِّ شَيْئًا إِلَّا فَعَلَهُ - أَنْ أَبْطَأْتُ إِلَّا كُلَّ أَطْلَتِ  
الْعَمْرِ - إِذَا مَاتَ تَتَابَلَّ وَرَثَتُهُ عَلَى الْوَرَاثَةِ - لَوْلَا  
لَهَالِكِ الْحَيْشُ .

57

he knew that when he refused them civil strife would flare up, from the consequences of which he would not be safe, and that the (right) policy made gentleness to them necessary — while we were burying him another body was carried — I felt acute pain and when it was in the night it became quiet and I slept — when your fathers made mistakes no one did right except you — when the illness grew strong upon him he kept his bed — there did not pass over this except less than a month until (less than a month after this) the caliph summoned his cousin and invested him with the ministry — I was talking to him when some young men appeared ; he called the eldest of them and whispered to him something apart from me and his fellows (which we could not hear) — he went with him until they reached the house like horses racing — his friends had evil forebodings and feared for him, yet the first thing they knew was that he was there driving the camels and they two drove them with him — he stayed in the town till, when the heat of summer fatigued him, he went to his estate.

58

لَمَّا أُسْتُرَ كُوًّا فِي الشَّعْلِ أُسْرَ كُوًّا فِي الرِّبْحِ - لَمَّا  
 أَقْبَلَ سَهْمِي مِنَ الْأَجْرِ - مَتَى رَأَيْتُمْ أَحَدًا يُسْتَأْجَرُ  
 وَجْهًا - أُسْرَ كُنِي مَعَ نَفْسِهِ فِي طَلَبِهِ مِنَ الْحُكُومَةِ -  
 إِذَا ذَهَبْتَ إِلَى بِلَادٍ غَرِيبَةٍ فَاتَّخِذْ عَادَاتِهَا - لَمَّا  
 أَفْطَرُونِي سَهْمِي لَمْ أَرْضَ عَنْهُ - أَصَابَهُ الْفَقْرُ وَإِذَا

KEY

285

أَصْدِيقًا مَعَهُ [يُسَاعِدُونَهُ] - لَمَّا رَأَتْ النِّهْيَ غَيْرَ  
 نَافِعٍ بَكَتْ - كَانَ يَسْتَعْلِ بِالْكِتَابَةِ حَتَّى إِذَا  
 قَدْ كَتَبَ أَوْ رَاقَا كَثِيرَةً أَعْيَا يَبَاضُ الْوَرَقَ عَيْنَيْهِ -  
 أَنَّ الْوَعْدَ إِذَا لَمْ يَصْحَبْهُ أَنْجَارٌ يُحْقِيقُهُ كَكَلَامٍ لَا  
 مَعْنَى لَهُ .

59

I stayed in the land of polytheism 4 months and 11 days — she bought one cock and 15 hens — his caravan consisted of 100 camels and 25 donkeys — he was born in the year 1932 — the war lasted two years and a half — the government takes one-tenth of all the goods of the merchants who come into its country from outside — I have not eaten anything for three nights (days) and I want you to stay with me that we may eat and talk — his death was two years before the great earthquake — he is 65 years old — a kind act is only perfected by 3 qualities, doing it quickly, making light of it, and keeping it secret.

60

إِنَّ أَنْوَاعَ التَّمْرِ هِيَ اثْنَانِ وَسَبْعُونَ نَوْعًا - هِيَ  
 بِنْتُ سَبْعٍ وَعَشْرَةِ سَنَةٍ - كَانَ ذَلِكَ الشَّيْخُ أَبَا قَوْمِهِ  
 كَانَ لَهُ سِتَّةٌ عَشَرَ ابْنًا وَاثْنَا عَشْرَةَ ابْنَةً - قَطَعَتْ  
 اللَّحْمَ اثْنِي عَشَرَ سَهْمًا - انْصَرَفَ الْأَضْيَافُ اثْنِينَ



اِثْنَيْنِ - سَافِرٌ تِسْعَةَ عَشَرَ يَوْمًا يَجُورُ ثَلَاثَةَ اَنْهَارٍ  
وَيُصْعِدُ فِي سَعْبَةِ جَبَالٍ - اَعْفُ عَنْهُ سَبْعِينَ مَرَّةً -  
وَصَلَّ رَسُولِي بَعْدَ وُصُولِي بِثَلَاثِ سَاعَاتٍ - وَرَأَيْتُ  
ابْنَهُ رُبِعَ رُبِعٍ مَالِهِ - هُوَ الْاَبْنُ السَّابِعُ لِابْنِي  
سَابِعٍ .

61

he sat like a tired man — have you ever heard the like of this? he said, no, the like of it has never torn my ears — Moses hit the stone once and water came out enough for all the people — the woman of the house drove out the thief, hitting him with the broom — cause them to hear the word of God and bring them to their place of safety — we journeyed some stages and reached a place where lions were numerous where we feared for our horses — let us now mention the history from the birth of the apostle of God to (the time of) his mission — they tried me with questions of which I understood nothing — we crossed the river, some by a ferry and some by a ford — he was the most remembering of men for what he heard, the least of them in (need of) sleep, and the most enduring of wakefulness.

62

اَشْهَرُ اَسْمُهُ فِي الْمَشْرِقِ وَالْمَغْرِبِ - دَخَلَ اللَّحْصَ  
دَخَلَهُ الْاَسَلُ وَخَرَجَ خُرْجَةُ الشَّاةِ - يَسْبِغُ اَوَّلًا دُهُ  
جَمِيعًا سَبْحَةَ السَّمَاءِ - مَا دَامَتْ الْحَيَاةُ لَا اَتْرَكَ

الْمُقَاتِلَ - قَطَعَ الْوَلَدُ اَصْبَعَهُ بِمَقْصُتِ الْجِيَّاطِ - يَسْأَلُ  
كَلْبَهُ كُلَّ يَوْمٍ عَسَلَيْنِ - اِنَّ الْعَقْلَ لِلْاِنْسَانِ مَبْرَدٌ  
يَبْرُدُ بِهِ خَشُونَةُ الْقَلْبِ وَمَكْنَسَةُ يُزِيلُ بِهَا اَعْمَالُ  
السُّوءِ وَمِدَقٌ يَدُقُّ بِهِ رَاسَ الشَّيْطَانِ وَمَسْخَلٌ يَنْظِفُ  
بِهِ اَفْكَارَهُ - يَهْتَجِرُ الشَّامِيُّ بِشَلْجِ جِبَالِهِ وَفَوَاكِهَاتِهَا  
وَالْمِصْرِيُّ بِسَاءِ نَهْرِهِ - مَا كَانَ لِلتَّجَّارِ اَنْ يَجْهَلَ  
كَيْفِيَّاتِ اَنْوَاعِ الْخَشَبِ الْاُخْتِلَافِ .

63

the judge decided against the plaintiff and acquitted the defendant — he began asking a loan of me and I lent him 500 dinars to get quit of him — he saw a sick fox which could not move and said, this fox must die of hunger — lead us in the straight path, the path of those to whom you have given bounty, who were not the object of your anger and have not gone astray — man wants by nature the things forbidden — some people fell into an argument and looked for a passer-by to decide between them; when he asked about the matter in dispute they could not explain the point of difference — then the unbelievers will drop their heads in fear of what they may see and will wail — you cannot defend yourselves, you must submit — misfortunes happen inevitably; some of them are mercy and grace from God to his servant and others are punishment (vengeance) — be rich if you will or poor, care is unavoidable in the world.

64

اِخْلُوْا الرَّالَةَ الْمُنْشَى عَلَيْهِ إِلَى الْمُسْتَفَى - اِنْ  
 الدُّعَى عَلَيْهِ فِي الْمَحْكَمَةِ وَابْنَ الْمُدْعَى - كَانَتْ  
 بِنْتُ زَيْنَتْ نَحْوَ خَمْسَ عَشْرَةَ سَنَةً لَا يُسْكِنُهَا اَنْ  
 تَتَقَلَّبَ مِنْ جَنْبٍ إِلَى جَنْبٍ اَوْ يَهْلِبَهَا غَيْرُهَا - مَا  
 ظَنَنْتُ اَنَّهُ اَهْلُكَ اَنْ يَدْكَرْنِي حَتَّى دُعِيَ ابْنِي -  
 مَا كَانَ مَعَكَ شَيْءٌ هَذَا الْبَطِيخِ مَا قَدَرْتَ تَمْعَمُ  
 نَفْسَكَ مِنْهُ - اَتْرَكَ مَشْدُودًا عَلَى وَثَاقِي - لَمْ نَحْدِ  
 مِنْ دَفْعِ ذَلِكَ إِلَيْهِ بَدَأَ - حَسْبِيَ الَّذِي ابْنِي - كَيْفَ  
 اصْبَحَ زَوْجُكَ قَالَتْ لَا حَيًّا فِرَجِي وَلَا مَيِّتًا  
 فَيَسْسِي - لَا يُعْطَى مَا اَنْسَ عِنْدَكَ .

65

I saw (thought) the wisdom of the poor despised —  
 I shall wash disgrace off me with the sword though God's  
 providence brings on me what it may — I know, the  
 command (business) of the apostle of God is more blessed  
 than mine — it is as if al-Husain was advancing towards  
 you — the army feared death till the hearts of most of  
 them were as air — you speak the words of one whose

KEY

289

character it is not to keep truth — the importance of the  
 world in the eye of Abd al-Rahman and that he thought  
 the beggar who came to him the angel of death made him  
 small in my sight — the gifts of the sultan were only for  
 the poor and those whose hearts had been won over —  
 take us out of this land the people of which are evil-doers  
 — I seem to see you pretending to be ignorant — I have  
 suffered from time (fate) all my life till I cannot hope for  
 prosperity — the king of Egypt devotes his attention to  
 the improvement of agriculture especially cotton.

66

وُلِدَ الرَّجُلُ السَّرَّاءُ لَيْلَةً مَاتَ فِيهَا الرَّجُلُ الْخَيْرُ -  
 كَانَتْنِي بِكُمْ تَذْكُرْهُونِي - اِنْ تَعْدُوَهَا نَعْدُ لَكُمْ  
 مِنْ هِجَاءٍ سَاوٍ كَلَامُهُ - يَا سَامِعَ الدُّعَاءِ  
 خَلِّصْنِي مِمَّا يَحْتَالُونَ عَلَى اَعْدَائِي - كَانَتْنِي بِكُمْ  
 تَرَاهِنُونَ عَلَى فَرَسٍ لَا يَسْبِقُ فِي السَّيَاقِ - اَرَأَيْتَا  
 النِّجَاطَةَ يَا بَا مُخْتَلِفَةً الْوَأُيَا - مِنْ عِلْمٍ سَيِّئًا  
 فَكَأَنَّهُ يَسْعَى اسْوَدَ - مَا رَأَيْتُ احَدًا مِنَ الْخُلَفَاءِ  
 اَكْرَهَ إِلَيْهِ الدِّمَاءَ مِنْ هَشَامٍ - كَانَ يَمْسِي وَلَا  
 يَتَعَلَّى فَحَسْبُهُ ذَلِكَ اَرْبَعِينَ سَنَةً .

beware of begging from men, for it is man's last way of earning — how vigorously he is washing himself — we ask you by God to observe towards us the testament of the apostle of God — what a bad decision they have arrived at — know that God is your lord, what a lord, what a helper — worthy Musaab! whose ancestors are noble — how careless she is in her own affairs, how busy about those of others — how thirsty the boy is, I cannot satisfy him — beware of those who make excuses — I swore extravagant oaths, he shall not thirst so long as I live — lack of money and opportunity made me unable to help him.

نَعَمْ ذَلِكَ أَوْلَدُ سَابِجًا - أَكْذِبُ بِهِ وَالْمَجْبُ أَنْ  
كُلِّ وَاحِدٍ يُصَدِّقُهُ - مَا أَعْطَشَ الْطِفْلَ مَلَأَتْ لَهُ  
ثَلَاثَ كُوْزٍ لَبْنًا وَيَهْرُبُهَا جَمِيعًا - مَا أَسْرَعَ  
مَا يَأْتِيكُمْ الْعَدُو - إِذِ انْقَطَعَ عَنْهُمْ الْمِيَاهُ قَالُوا  
أَهْلَكْتَنَا قَالَ قَدْ بَلَغْتُمُ الْمَاءَ مَا اقْرَبَكُمْ بِهِ -  
بُسَ زَوْجِ الْمَرْأَةِ الْحَرَّةِ أَنْتَ - وَالَّذِي نَفْسِي بِيَدِهِ  
لَبْنًا مِنْ عُرْيَانًا فِي الثَّلَاجِ - وَرَبُّ الْكُفَّةِ إِلَّا  
يَسْتَلِي رِسَالَتَكَ - وَاللَّهِ لَا شَمَّ قَاتِلُ مُسْلِمٍ رَأِيحَتَهُ  
الْجَنَّةِ - يَجِبُ أَنْ أَعْرِفَكَ أَنْتَ الْإِخْمَقُ لَا أَنَا.

I shall not come in and not go away until you ride to the mosque — either I go to Syria, and how unpleasant that will be, or I stay; and therein is a reward for me — we claim that men are graded in excellence not by their fathers but by their acts, their characters, their magnanimity, and their high ambitions — the Arabs say of one who is asked to give and cannot and refuses, my house is stingy not I — I was alone with her and the moon showed her to me; when it disappeared she showed it to me — do not speak of what you do not know lest you be suspected in what you do know — do not forbid a quality (mode of behaviour) and come to (do) something like it — the Arabs will not consent to put you in authority as you are not one of them — this poem is something which happened in youth; I made it about my wife. I was inclined to (in love with) her, she was my slave and ruled my heart; but now, I have had no truck with such things for years and have not made poetry for a long time.

لَيْسَ لَمْ تَلِدْنِي أُمِّي وَلَمْ أَرْ نُورَ النَّهَارِ - كُنْتُ  
أَسِيرٌ فِي يَدَيْهَا وَهِيَ تَصْعَدُ إِلَيَّ كُلَّ يَوْمٍ تَسْأَلُ  
مَا أَحْتَاجُ إِلَيْهِ - حَلَفَ إِلَّا يَسْدُلَ هَذَا الْقِمِصَ أَوْ  
يَهْرُجَ مِنْ أَمْرِ مَنْ شِئْتُهُ - وَرَدَّتِ الْكُفَّةُ إِلَيَّ إِلَى  
مَحْمُودٍ وَهُوَ عَامِلُ الشَّامِ أَنْ يَجْمَعَ بَيْنَنَا فِي الْمَسْجِدِ  
وَلَا بَرَحَ أَوْ يَرْصِنَنَا - رَبُّ آكِلِ مَسَاكِرِ أَعْظَمِ

أَجْرًا مِنْ صَانِعِهِمْ — أَمَرَ الْأَمَّةَ بِنَسْلِ الْبَيْتَابِ وَتَبَشِيرِهَا  
تَبَشِيرًا تَامًّا — رَبِّ صَحْرَاءَ قَطَمِهَا وَذَخِيرَةٍ وَجَدَتْهَا  
وَمُسْكِلَةً حَلَّتْهَا — سَأَلَنِي ابْنُ كَمْ أَنْتَ [كَمْ عَمْرًا  
— كَمْ سَنَةً لَكَ] — لَيْتَكَ تَدْخُلُ فَتَسَلِّمَ عَلَيَّ الْأَمِيرَ  
وَتَحْبِرَهُ بِحَقِيقَتِهِ الْأَمْرِ فَيَسْكُنَ غَضْبَهُ عَنَّا — ابْطِئْ  
أَلَا كُلَّ فَتَةٍ ضَمَّ الطَّعَامَ هَضْمًا كَامِلًا.

71

I love you for yourself more than my loving you for myself (profit) — how do you find yourself? I find myself not finding what I desire and desiring what I do not find. I am in a very bad age among very bad men; he who is generous does not find (anything to give) and he who does find is not generous — by the excuse we make God has enabled you to dispense with excusing yourself and by our love to you God has enabled us to dispense with thinking badly of you — to whom did your father give his dying charge about you? he gave his charge to me, not about me — liberal of tongue without action! would that the liberality of the tongue was in your hands — but God has saved me by you; no one has consoled me with a more useful than your consolation — satisfy my brother and my ally who between them took the captive — a sultan wanted to build a palace and estimated for this millions of dirhams; the expenditure was above the estimate several times and he required the minister to send money for this although the income (of the country) came short of the outgoings — he picked out those who sold in the markets things like cooking pots and old shirts

and what one would be compelled to think unsaleable except from dire distress and old women who sold what they had spun and gave them several times the price of it (the goods) and left it (the goods) with them.

72

مَا أَعْرِفُ لَهُنَّ الشَّيْءَ ثَمًّا وَلَا رَأَيْتُ مِثْلَهَا قَطُّ  
وَلَوْ لَا أَنِّي شَهِدْتُهَا لَكُنْتُ بِوُجُودِ مِثْلِهَا وَلَوْ  
قُلْتُ أَنْ ثَمَنَ كُلِّ وَاحِدٍ مِائَةَ أَلْفِ دِينَارٍ مَا خِفْتُ  
الْبُعْدَ — وَاللَّهِ مَا كَانَ فِي نَفْسِي أَنْ أُعْطِيَهَا إِلَّا  
مِائَتِي دِرْهَمًا وَلَا كُنْتُ اللَّهُ أَجْرِي لَهَا عَلَى يَدَيِ  
مِائَتِي دِينَارٍ فَلَا أَرْجِعُ فِي ذَلِكَ أُعْطِيَهَا — كَانَ  
الْوَزِيرُ يَسْخِيفُ صَاحِبَ دِيوَانَ الْخَرَاجِ وَإِذَا أَرَادَ  
عَمَلًا مِنَ الدِّيَوَانِ أَوْ حِسَابًا غَفَلَ عَنِ الْمَصَاحِبِ  
وَأَسْتَدْعَى الْكِتَابَ وَأَسْتَشَارَهُمُ وَالْمَصَاحِبُ حَاضِرٌ  
فَإِذَا أَرَادَ عَمَلًا يَعْلَمُ أَنَّ صِنَاعَةَ الْمَصَاحِبِ لَا تَقِي  
بِهِ وَلَا يُمْكِنُ أَنْ يَكْلِمَ فِيهِ شَاوِرَهُ يَنْتَهِى النَّاسُ

لَيْسَ مِنْهُمْ . قَالَ النَّبِيُّ فِي النِّسَاءِ شَاوِرُهُنَّ  
وَحَالَفَهُنَّ وَأَلْبَنِي عَمِيَّتَهُ وَأَطَقْتُ صَاحِبَتِي فَاشْتَرَيْتُ  
غُلَامًا فَسَرَقَ - لَا يُعْنِي حَذَرٌ مِنْ قَدَرٍ - مَا الزُّهْدُ  
فِي الدُّنْيَا قَالَ أَنْ لَا يُغْلِبَ الْحَرَامُ صَبْرَكَ وَلَا  
الْحَلَالُ شُكْرَكَ - عَلَّمَ أَوْلَادِي السَّبَاحَةَ قَبْلَ  
الْكِتَابَةِ فَإِنَّهُمْ يُصَيَّبُونَ مِنْ يَكْتَسِبُ عَنْهُمْ وَلَا  
يُصَيَّبُونَ مِنْ يَسْتَجِ عَنْهُمْ .

## INDEX

## (Supplementary to the Table of Contents)

- accent, 22  
accompanying circumstance (word or sentence), 60, 92 f., 196, 207  
accusative, 38 f., 45, 56, 60, 70, 79, 86, 97, 108 f., 160 f., 196, 200, 202  
adjective, viii, 25, 29, 34, 70, 91 f., 94, 196 f.  
— relative, 182 f.  
adverbs, 60, 79, 91  
agreement between parts of the sentence:  
noun and adjective, 25 f., 45, 49  
relative and antecedent, 129, 196 f.  
subject and verb, 55, 130  
article, definite, 34, 64, 94, 197  
assimilation, 25, 36, 102, 114 f., 125 f., 148  
attraction, 196 f.  
broken plurals, 40, 176, 183 f.  
collective nouns, 29 f.  
comparison, see relative compensation, 138, 148, 154  
conditional sentences, 65, 83, 157, 165 f.  
conjunctions, 40 f., 83, 88, 105, 141 f., 207, 210  
consecutive clauses, 111, 114  
construct state, 33 f., 39 f., 73, 75, 112, 194 f.  
diminutives, 182  
diphthongs, 18, 39  
direct speech, 113  
dual, 49, 54, 59, 129  
elative adjective, 69 f., 149 f.  
emphasis, 34 f., 209 f.  
feminine, 39, 45 f., 51, 54, 148  
final clauses, 111, 113  
genitive, 38 f., 45, 79, 209
- hanza* (glottal stop), viii, 19 f., 148 f.  
*hamzat al wasl*, see liaison  
history of the language, viii, 135, 146  
hypothetical sentences, 159  
impersonal expressions, 188 f.  
indirect speech, 111, 208  
infinitive, 82, 90 f., 117, 180  
liaison, 21, 36, 39, 49, 74  
*madāda*, 20, 142  
moods; energetic, 82 f., 159  
— imperative, 159, 201  
— jussive, 82, 87 f., 133, 146, 158 f., 165  
— subjunctive, 81, 87, 113 f., 204, 210  
negative, superfluous, 204 f.  
nominal sentence, 56, 85, 111, 158, 166, 168  
nominative, 38 f., 45, 86, 209  
noun forms, 30, 67 f., 125, 134, 147 f.  
numbers, 22  
nunation, 19, 24, 86  
oaths, 83, 88, 203  
oblique case, 39, 45, 48 f.  
passive, 188  
prepositions, 35, 50, 169, 188, 202 f.  
prohibitions, 82, 88  
pronominal suffixes, 48 f., 56, 65, 73, 109, 112  
pronouns, indefinite, 51, 83, 130  
— interrogative, 64 f.  
— personal, 26, 56, 109, 112, 188, 201  
— relative, 196  
quadriliteral roots, 187  
questions, 26, 64 f., 208  
second declension, 45, 70, 184  
secondary roots, 185  
*shādāda*, 19, 25, 133

- substantival sentences, 111 f.,  
114  
*sukûn*, 18  
tense, future, 53, 59, 88, 204  
— future-perfect, 97  
— pluperfect, 97 f.  
— present, 53, 55, 83, 87, 168  
verb, auxiliary, 97, 117 f., 189  
— defective, 86, 119, 158, 200
- verbal forms, imperfect, 81, 87,  
97 f., 100 f., 117 f., 124, 167,  
189 f., 204  
— — perfect, 54 f., 87 f., 97,  
100 f., 165 f., 168, 204  
verbal sentences, 56, 87, 112,  
121, 158, 166, 168  
vocative, 30 f., 194  
wish, 81, 87, 158